

The Brooklyn Jewish Center Review

August-September, 1947

MARTIN BUBER—PIONEER OF HASIDISM

By JACOB S. MINKIN

DEMOCRACY IN CLEVELAND

By ALFRED WERNER

DEBATE ON JEWISH RESISTANCE

ABSTRACT OF THE "JEWISH MORNING JOURNAL" SYMPOSIUM

THE SAINT—A SHORT STORY

By SYLVAN KARCHMER

WHAT THE ARAB KORAN OWES TO JUDAISM

By LEON SPITZ

ABOUT THE SUKKOTH HOLIDAYS

By LEO SHPALL

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WHAT THE PRESIDENT CAN DO FOR DISPLACED PERSONS—NOW

PRESIDENT TRUMAN'S latest action concerning displaced persons has had a varied reception.

By recent executive order the President has reorganized the machinery for the administration of the displaced person program. Ugo Carusi, Commissioner of Immigration and Naturalization in the Department of Justice, has been transferred to the State Department with the commission to make a complete survey of the displaced persons problem, including among other things the resettlement of such individuals and the administration of the immigration directive of December 22, 1945. The President stated and, we have no doubt, with complete personal sincerity, that "the conscience of the nation has been moved by the tragic plight" of the displaced persons. Insofar as the directive evidences the continuance of the President's personal and official interest in the problem as shown by his previous acts in the premises, all persons concerned with the displaced persons question must be gratified and grateful to the President. The influence of his office is in itself a weighty asset; and any hope for ultimate success of the movement to solve the problem must rely on him as a strong factor.

Candor, however, compels the statement that in, and of itself, the directive—and even the program—cannot but be viewed with skepticism. Experience with directives and conferences resulting therefrom has not been fruitful enough of success to permit us any jubilation at the announcement of a new directive. We

have had the Avion conference and the Bermuda conference and commission after commission, and even a proposed law in the form of the Stratton-Porter bill—and the displaced persons still stagnate in the scarcely disguised concentration camps of Europe. Of even the Stratton-Porter bill it must be said that its enactment would have been but a minimal achievement in the program of resettlement. The millions of Europeans, Jewish and non-Jewish, who are now the flotsam and jetsam of humanity, are so many times greater in number than the 400,000 who would be affected by the passage of the bill that other means towards this end must be prosecuted with the utmost energy.

So far as the Jewish displaced persons are concerned (and quite aside from the other material, spiritual and emotional factors involved in the question of a Jewish Commonwealth) Palestine is the one and only really effective solution. The U.N. Palestine committee has officially learned what everybody already knew: that even if free entry in the United States were to be allowed to all Jewish DP's, practically all Jewish DP's prefer Palestine. These Jews are seeking two goals. One is the goal of personal security and freedom; and the other is the ambition to participate in the upbuilding of the National Home for Jewish posterity. Only Palestine can give them both realizations; and it is because of this that the Jewish DP's prefer the struggle which faces the Yishuv in the

upbuilding of a new country to the greater security and opportunity of an older and wealthier land.

President Truman stands in a position where, in the game of international politics, he has cards and spades in dealing with Great Britain. He has already asked them, two years ago, for the immediate entry of 100,000 Jews into Palestine. The same request is still valid despite the U.N. report on Palestine, for it will be some time before any decision on it will be made. So far this request has been couched in the polite terms of benevolent humanitarianism. Now he can—and should—change the request to a demand. The British are in a position wherein it would appear to be difficult if not impossible for them under the proper circumstances to refuse such a demand. And while the President is in such a demanding mood, let him demand further that the British, who so often mouth the noble generalities of civil rights such as Habeas Corpus, freedom of the press, and all of the indicia of Western citizenship, stop the calculated brutality of their army of occupation in Palestine and restore once more to the Jews of that land the rights which belong to them. There is not a voice in America which has been raised in defense of the British White Paper. On the contrary in every stratum of American life, political and non-political, the leaders of American thought and action have argued for the rescission of the White Paper and the restoration of the rights of Jewish immigration and land purchases. We have no desire to prejudge the action of the U.N. on the recommendations of its Palestine committee. Certainly, however, it is not too much to ask that in the meanwhile the British be compelled to

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behave themselves as a democratic Western power rather than as apt pupils of Nazi methods. The President of the United States is today in the dealings with the British the one single greatest force in the achievement of this minimal requirement of decency and equity. Let him use his power in a manner which all Americans regardless of creed or color (with the possible exception of the lunatic fringe of Columbians, Bishoptes and Coughlinites) will applaud.

—W.M. I. SIEGEL

ROSH HASHONAH — 1947

WE APPROACH the New Year with no real promise of the amelioration of the status of World Jewry. Nations of the world who mouthed allegiance to the principles of Justice and Freedom during the war have once again reverted to their selfish policies of "might makes right." Consequently, our claims for justice and our cries for mercy have gone unheeded, while the unrest in Eretz-Israel mounts and increases and many of our brethren remain trapped in the haunted D. P. camps of Europe. How beautiful the dreams of our people, how bitter the realities that confront us!

And yet, in spite of realities, we can not allow ourselves to be lulled into passive morbidity. The tendency towards wishful thinking and watchful waiting which characterized the war and the immediate post-war period is over. The struggle for our freedom continues. The Jew in this struggle must neither become despondent nor so desperate that he strikes back blindly and vindictively. Our aims and dreams will be realized if we but face this struggle for justice and independence with confident trust in God and in the ultimate triumph of right.

American Jewry must not permit itself to remain on the periphery of the struggle for survival. We must do our utmost to strengthen every aspect of American Jewish life: religious, Zionist and cultural, to meet the challenge of this grave crisis.

It is to this task that we must rededicate ourselves during the approaching High Holiday Season. May the prayer we utter in the synagogue on these solemn days stimulate us to courageous action that will bring freedom and Redemption to Israel and to all mankind.

—RABBI MANUEL SALTZMAN

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

EXISTENCE PLUS

ONE of the themes resounding again and again through the prayer services of the High Holy Day season is the plea for life. *Zoch'renu L'cha-yim*, "Remember us for life." These are the words we utter with devotion in our prayers to our Almighty Father.

But as our lips repeat these words, we are in duty bound to understand the significance of the word *life*. We do not ask for mere *existence*, but for *life*, which implies something much more than just existing. Life is something meaningful; it is *existence plus*, and it is the *plus* which makes *existence* worthwhile.

This is the prayer which is voiced by our unfortunate brethren still languishing in the D. P. camps in Europe. "Remember us for life!" will be the cry that will emerge from these dwellers in the hells of Europe this Rosh Hashonah. For two years since V-J day, and for years through the war, they have been existing and nothing more. Even that *existence* was a miracle. But they crave *life*, they want what *life* means—hope and love, a future for themselves and for their children, they want ideals and the opportunities to realize them; they want purpose and meaning to their *existence*. Let us hope with them that this Rosh

Hashonah their prayer may be answered.

And this prayer must have new meaning to us, here in America, as well. *Existence*, even under happy auspices, is still *existence*—not *life*. So many of us fail to realize what *life* should mean, particularly in these days when so large a part of the world is filled with darkness. I should like to put new interpretation into these ancient words for the American Jew. Not only "Remember us for life," should be his prayer, but also "Remind us to live!" That should be the potent force of this prayer as it comes from our lips. What opportunities are offered us today for real *life*! What sin it is in these days just to exist!

And so, as we will utter this prayer at this penitential season, let us bear in mind the words which follow in the Hebrew text—*Melech Chofetz B'chayim*, "O King, who desireth *life*." Let us ask for the life which God desires us to live —a life that shall have meaning for us and for our fellow-man!

Israel H. Ben-Zion

Cable From Paris to J.D.C.

TO my great dismay have just learned from Dr. Schwartz that activities must be curtailed because U.J.A. pledges not being paid promptly stop There never was time when continued JDC activity throughout Europe was so vital stop If UJA supporters could only visit DP camps, childrens homes and see for themselves magnificent job JDC doing they would all increase their commitments and would pay immediately stop Unsung heroes of last tragic years are magnifi-

cent JDC staff stop Tremendously impressed ability and devotion JDC personnel stop Beg you inaugurate immediately personalized requests by campaign chairmen throughout

Country to secure immediate payment pledges so cash shortage won't impede job saving and rehabilitating lives stop In keeping with this sentiment please increase my firm gift from twenty-seven to thirty thousand stop Cordially

JEROME I. UDELL

ONLY a short while ago Cleveland observed its 150th birthday. It is not only one of the oldest but also one of the most democratically-minded settlements in the Middle East. With its one million inhabitants, Ohio's largest community and the country's sixth largest city is also the United States' most diversified community in racial composition. A Nazi, or a believer in the preposterous doctrines of Madison Grant, would be shocked to learn that Cleveland's white stock of native parentage comprises only one-quarter of the population, while 67% are either foreign-born or the offspring of foreign or mixed parentage, and the remaining 8% Negroes. In addition to English, about forty different languages are spoken. The Poles are the strongest non-Anglo-Saxon element, followed by Hungarians, Czechs, Germans and Yugoslavs. There are more than 80,000 Negroes, many of whom are descendants of the slaves who fled across the Ohio River. More recently, Negroes settled here during the labor shortage of the two World Wars.

As for Jews, there are now well over 120,000 of them in the city. It so happened that while the city celebrated its sesquicentennial anniversary, Cleveland's noted Euclid Avenue Temple celebrated its 100th birthday. Twelve descendants of the pioneers of Cleveland and of the congregation—they were the fifth generation—took part in the observance. They were "German" Jews, for the first Jewish settlers who arrived here in the late eighteen-thirties came from Bavaria. Only one Portuguese Jew lived in Cleveland: Daniel Levy Maduro Peixotto, a famous physician, who, in 1836, was called to fill the post of President of Willoughby Medical College, and who occupied that position for several years. About the middle of the past century Hungarian Jews arrived in Cleveland, while the large Russian Jewish influx began in 1881.

But Cleveland was not only burdened with the task of eliminating frictions among its numerous ethnic groups—it got the additional job of keeping peace between management and labor. The city is one of the world's largest industrial centers: the industries along the Cuyahoga River front produce iron and steel foundry and machine-shop products, brass,

bronze, clothing, paint and varnish, stoves, furnaces, copper and tin ware, hosiery, and knit goods; moreover, printing and meat-packing are very important. Hence, the inevitable battles between employers and employees, and the sharp competition between the Committee for Industrial Organization, and the American Federation of Labor, both anxious to obtain members among the laborers, often tended to make Cleveland the trouble-spot in the U. S. A.

It cannot be denied that foreign as well as native trouble-makers tried to make the most of Cleveland's ethnic and social tensions. In the past fifteen years the city had its share of subversive activities, conducted by the German-American Bund, White Russians, Coughlinites, and other groups and individuals, and the city is mentioned more than once in such recent exposes as "Sabotage", "Under Cover", and "Black Mail". In the 'thirties, Nazism made considerable inroads by means of such agencies as the Student Exchange, the German Round Table, the German Traveler's Agency, the German Vocational League, and through well advertised lecturers from the Reich. The German Centrale, a 30-acre recreation ground owned by German language groups, slipped into Nazi control, and German Bund members endeavored, not completely without success to turn it into a veritable German fortress.

Nevertheless, Cleveland remained a bulwark of democracy because of the vigilance of many of its influential citizens. These men and women did not try to see the world, *their* world, through rose-colored glasses. They saw that democracy did not work as smoothly as it ought to. There were occasional school-boy fights in which the Jewish issue played a part. Western Reserve University asked students to register and take examinations on the Jewish High Holidays. There was a school questionnaire requiring students to state their religious affiliation, and a few cases of alleged anti-Semitic remarks by teachers

How One American Community Tries to Live the American Way

DEMOCRACY IN CLEVELAND

By ALFRED WERNER

were reported. Once in a while Jewish war workers complained that it was difficult to be promoted, and that the quota system was still employed by some companies. Negroes resented the fact that they were more or less restricted to manual labor, and that, being the last to be hired they were, inevitably, the first to be fired. The Euclid Beach Amusement Park discriminated against Negroes, using all possible devices to keep colored people off the pleasantly cool grounds, located along the lake.

But—the Clevelanders did not put up with these abuses. When the Park's practices reached a climax of offensiveness, the Cleveland Community Relations Board brought about the introduction of an Ordinance by the City Council containing a licensing provision and a clause prohibiting discrimination because of race creed, color or national origin. Forfeiture or suspension of the license was the penalty provided.

Here we have one of the many instances of the Community Relations Board's successes. Mayor Thomas A. Burke, a Democrat, was instrumental in the creation of this Board in 1944. Cleveland was, for all practical purposes, the first American city with such an institution, founded in order to "arrest undemocratic and promote democratic processes in Greater Cleveland." That Board was made an official department of the City Government to combat infringement of the rights of racial, religious and cultural minority groups. A limited number of individuals from all racial, religious and social groups serve on the Board. Two of them are Jews: Abraham Rubin, Vice-President of the National Smelting Company, who achieved considerable fame through his work for the improvement of Negro-white relations, and Max Simon, a businessman who once headed the Jewish Community Council.

The executive director of the Board is an Unitarian, Mr. Frank Baldauf.

The most colorful of the individuals who were instrumental in the organization of the Board was Leonard W. Mayo, chairman of the Panel on Inter-Racial Relations, and Dean of the School of Applied Social Sciences at Western Reserve University. Originally executive director of New York's Welfare Council, he was subsequently appointed by the late President Roosevelt as national chairman of the Commission on Children. Asked about the specific purposes of the Community Relations Board, Dean Mayo, who has an excellent record as a fighter against racism, made the following statement, which still holds true:

"The Board seeks out unhealthy spots where trouble is likely to occur and tries to clean them out. It co-operates with the 30-odd organizations in Cleveland already working for equal opportunity for all, regardless of race, creed or nationality. It makes surveys and gathers facts which are being distributed to the public, and works with other departments of the city government."

Dr. Mayo furthermore asserted that democracy's most basic tenet was that every individual had a right to a job: "No person can really be a free citizen in a democracy unless he can earn enough for food, clothes, shelter and other necessities."

The Community Relations Board seeks and receives assistance from such organizations as the Urban League, the CIO and AFL, the Jewish Community Council, the American Jewish Congress and other organizations, not to mention the various departments of the City Government. There is plenty of work to be done. We already mentioned the Euclid Beach nuisance. Another case that required energy and skill was that of two Negro attorneys who were unable to find office space. There was the case in one neighborhood of buses so crowded with Negroes that the whites furiously complained that they were left standing at the corners as the vehicles sped past. The Board had to look into the peculiar business of a recently founded home owners "protective association", designed to bar Negroes and Jews from one district. It had to discuss with the police department the complaint of Jews and Negroes that some

policemen failed to act energetically whenever disturbances were directed against Jews or Negroes. There were, and have been, many other cases requiring swift democratic action. In some cases the Board succeeded in making the hostile parties see the light; other cases are still pending.

While the Board has not always won its fight, its record is encouraging, as it demonstrates the fact that results can often be obtained through persuasion instead of coercion. But even persuasion is unnecessary once education—genuine education—has borne its fruits. As Dean Mayo put it: "People are essentially fair once they recognize their prejudices." Or as Mr. Allen Y. King, head of the city's Board of Education, explained it to me when I met him at his office:

"Intolerance and prejudice between races and nationalities is part of the whole problem of bigotry and misunderstanding in group living. People who are prejudiced against one group usually have prejudices against other groups, or can shift easily to intolerance of other groups—other minorities, races, nationalities, religions, labor leaders, labor unions, industrialists, farmers, politicians, foreign nations, etc. Whatever is done to lay a foundation for an understanding of how people depend upon each other and how they can live together harmoniously will contribute to better relations between ethnic groups."

Lack of space prevents me from describing how Cleveland's teachers—some of whom received special training in Inter-Cultural workshops held at the Universities of Chicago and Syracuse to learn the best techniques for promoting democratic attitudes—endeavor to eradicate bias amongst the city's youth. But I must describe at least two institutions which seem to me typical of Cleveland's all-embracing spirit.

One is, in a sense, a thing of the past—although its revival, or rather resurrection, may be a matter of months only. It is the city's Inter-Cultural Library, which was a unique manifestation of the American spirit, with its respect for the heritage of each immigrant group. It was a sort of "Nationalities Museum", where European folk art was displayed. Forty-one ethnic groups took part in the ambitious task; money, books, and art objects poured in, a building designed to

house the treasures was provided by the Public Library system, and finally in 1941, the Inter-Cultural Library, headed by intellectuals of Yugoslav origin, opened its gates to the public. It contained numerous exhibits, a research library, an auditorium where plays, dance festivals and concerts could be given, and even a fully-equipped kitchen where national foods could be prepared.

When this Library was opened, it featured the Jewish contributions to American civilization no less than those of other groups. Among the items exhibited were some referring to Hayim Salomon, as well as Washington's letter to the synagogue of Newport, and the manu-

IN SOLEMN PATHS

By RUBY ZAGOREN

WHEN in the solemn paths of thought I pace

In search of answers to this mystery
Of pain and blinding light upon my race,
I would forego solution to be free.

To sing, not caring who should overhear;
To laugh, to pray, to watch the children grow;

To live this life without a tinge of fear:
For this I could forget past deadly blow.

Because I want to feel the stir of life
And drink its mellow brew while in the world,

I neither want my children born to strife
In any land where freedom lies unfurled.

But I think of millions pinioned on their cross
And mourn the sorry depth of man's great loss.

script of Emma Lazarus' poem, "The New Colossus", inscribed in the Statue of Liberty. A separate exhibition pointed out the significance of various Jewish holidays.

Mr. Clarence A. Metcalf, director of the Public Library system, explained to me that an accident put an end to this fine institution: an explosion of a gas tank wrecked the whole neighborhood, killing some 130 people. The Inter-Cultural Library building was taken over by the Red Cross, which transformed it into a temporary hospital. The effect of

the explosion, however, was such as to keep people away from the section. As the attendance dropped, the Inter-Cultural Library was closed, and all loaned exhibits were returned to the owners. However, the spirit of this institution is far from dead. In the stately main building of the Public Library on Superior Avenue, regular programs are being worked out for the benefit of adults and children. A gigantic "Roads to World Understanding" series endeavors to show, through works of art, photos, documents, books, musical instruments, religious articles, etc., the achievements and merits, not only of England or France, but even of such remote lands as Persia or Afghanistan. "Probe Your Prejudices!" is another series. It not only emphatically recommends certain books—such as "Freedom Road," "Focus," "Why Men Hate," "Color Blind," "Gentleman's Agreement," but seeks to influence people through such pioneering movie shorts as "Americans All," "Brotherhood of Man," and "The House I Live In." However admirable these recent achievements in the fight against the virus of intolerance, Mr. Metcalf insists that there is urgent need for the resuscitation of the Inter-Cultural Library, under new auspices and in a new, larger building, to afford an opportunity for the various ethnic groups of Cleveland to stress "Cultural Pluralism" as a new philosophy superseding the "Melting Pot" idea that never worked satisfactorily.

The idea of "Cultural Pluralism" is also expressed through the Cultural Gardens, a 40-acre section of the city's vast Rockefeller Park. Here a parcel of green land is devoted to each of the nations that sent its sons and daughters to the Western Hemisphere. Altogether, about a score of nationalities, including Poles, Czechs, English, Germans, Italians, Hungarians, Russians, Yugoslavs, and Jews, are represented most attractively through their physical and spiritual characteristics and accomplishments.

Let us confine ourselves to one of these gardens, the "Gan Ivri." This "Hebrew Garden" was opened in October, 1927. Present were such prominent leaders as Dr. Judah L. Magnes, chancellor of the Hebrew University in Jerusalem, and the Cleveland Rabbis, Barnett R. Brickner, Solomon Goldmann and Abba Hillel Silver.

The atmosphere of "Gan Ivri" is sombre, but free of sadness. A "Fountain of Wisdom" in pink Georgia marble occupies the center position of a pool in the "Philosophers' Circle," the principal section of the garden. The fountain, symbolizing the seven pillars of wisdom, shows beneath the bubbling waters a quotation from Solomon's Book of Proverbs:

"Wisdom hath builded her house.
She hath hewn out her seven pillars."

Inside the circle is a large hexagram of stone paths radiating in six directions and forming the star of David. From four of the six points of the star, famous Jewish philosophers look out toward the "Fountain of Wisdom." On small obelisque plaques bear the likeness of Maimonides, Spinoza, Moses Mendelssohn and Ahad Ha'am, and provide the visitors with mental excursions into Israel's past.

At two points of the hexagram are stairways leading in and out of the "Philosophers' Circle." One of them leads to the music section, where a large stone,

carrying plaques of Halevy, Meyerbeer and Goldmark, stands before a lyre, formed on the lawn by flowers. The other stairway leads into the Rock Garden, where, on boulders, quotations from the Bible and from modern Hebrew poets can be found. Dominating this section is a monument carrying a large circular plaque of Rebecca Gratz, that Philadelphia woman who founded the first religious school in this country. She also has a place in world literature, for she was a friend of Sir Walter Scott, and was the inspiration for the "Rebecca" in his novel, "Ivanhoe." When, in September, 1932, the 100th anniversary of the poet's death was commemorated, Scottish and Jewish organizations of Cleveland joined hands paying homage to him and to Rebecca Gratz under the solemn cedars of "Gan Ivri." Speakers of both groups extolled the merits of the two personalities and praised the liberal spirit of this "Nation of many nations," the people of the United States.

NO PROBLEM TOO DIFFICULT FOR THE HEBREW UNIVERSITY

PROF. S. RALPH HARLOW of Smith College has said of Palestine: "In 1914, when I first visited Palestine, it had been a dreary waste of malaria-infested swamps, rocky barren hillsides, and sandy acres of unfertile soil. My second visit, in 1929, revealed a transformation that was hardly believable. Since the Balfour Declaration, the Jewish colonists had introduced modern agricultural methods, extensive sanitation projects, hydro-electric power, bringing light where all had been darkness. Most impressive of all was their courageous and constant battle with disease and the fastest lowering of the infant-mortality rate throughout the Near East."

The first need of people who settle on the land—and Palestine is primarily an agricultural country—is water. Although Palestine in Biblical days was a garden spot, it had become arid and sterile during the period of the dispersion.

The experience of the Matzuba settlement in Galilee is typical. It had suffered acutely from a shortage of water during the first seven years of its existence. Food was sometimes served on bread because there was not sufficient water to

wash the dishes. Many attempts were made to obtain water, without success. Finally the settlement turned to Prof. Leo Picard, head of the Department of Geology at the Hebrew University. Professor Picard undertook an intensive survey of the geological structure of the region. He indicated a number of points for boring. On the third attempt, after drilling to a depth of 65 meters, the water-bearing level was reached and Matzuba's water problem was solved. When the arid land in many parts of Palestine was irrigated with water discovered in these hidden underground reservoirs, the country's crops were increased several times over.

The scientists of the Hebrew University have made important contributions to the study of food fish, and they have rescued the industry in Palestine through the discovery of a formula which kills a common Palestinian micro-organism which had threatened the country's inland fishery. They also have made several contributions to native manufacture in Palestine. Findings have included plastics, chemicals, drugs and building materials.

—by EPHRAIM GOLDMAN,
through J.T.A.

THE spiritual adventure of Hasidism is far from ended. It survived attack and opposition with remarkable resiliency. The forces marshalled against it proved powerless to weaken its hold and influence, much less destroy them. It triumphed when it might have died, prevailed when it might have succumbed, grew, spread and developed when many another movement less deeply rooted in the hearts of its followers might have disappeared. The impact of two World Wars destroyed many a famous Hasidic dynasty, slew its sons and adherents or sent them into exile, but its faith lives, and in this country it is beginning to assume a new significance.

The core of the Hasidic teachings—that God is to be worshipped with fervor and holy ecstasy, and that sparks of the divine glimmer in all beings and in all things—is a reality that cannot be destroyed with the destruction of the mother-home—Europe—where Hasidism was born and exerted its greatest influence. Men inspired by its teachings taught them to their children, spread them among their friends, and wrote them down in books so that the future might be fashioned by them. When the old continent proved no longer tenable for Jews and Judaism, Hasidism crossed the ocean, found a friendly reception in this country, gained followers, established institutions, and is in the eve of becoming one of the leading religious and cultural movements in our midst.

There is a vast Hasidic literature, almost rivalling in extent and volume that of Rabbinism—although the latter is several centuries older—but until recently little of it was available to English readers. Most of this literature is in Hebrew and Yiddish, and what appeared in European languages, primarily German and Russian, was slow to be translated into English. It confers little credit upon the Jews of America that with the widening popularity and influence of Hasidism, such major histories as those by Horodezky, Kahana, and Dubnow are still to be made accessible to the American Jewish reading public. Something of the essence and spirit of Hasidism was caught in such books as “The Golden Mountain, the Hasidic Anthology,” and “The Romance of Hassidism,” to mention but a few of the recent leading works on the

An Appraisal of Prof. Buber's Work on His 70th Birthday

MARTIN BUBER—PIONEER OF HASIDISM

By JACOB S. MINKIN

subject, but they do not tell the full story of this strange mystical movement with its scholars, thinkers, saints and poets, which, arising some two hundred years ago in a remote and obscure corner of Eastern Europe, quickly became the religious faith of millions of Jews over almost all the world.

But besides this written record of Hasidism, there is an oral tradition which reveals the fervor and passion of the Hasidic faith perhaps better than any of its authenticated histories. I have reference to the tales and legends circulated about the zaddikim, the Hasidic holy men, their wisdom and piety, their anecdotes and conversations, the quaint stories and table-talk on private and public occasions, which were carefully noted down and preserved by their adoring disciples. A steady stream of sacred and worldly knowledge flowed from the lips of the foremost Hasidic teachers, shrewd observations upon almost all things, but which they rarely put down in writing themselves. They were not addicted to writing; they conveyed their instruction by word of mouth. Many of them, indeed, lacked literary skill. The force and beauty of their utterances would have been lost to posterity were it not for the fact that from generation to generation they were repeated as a holy exercise from mouth to mouth till, in the end, they were collected and written down. These stories and legends—a kind of Jewish fairy tale—were not only piously read and studied but were thought and pondered over for their hidden meaning and deeper significance.

Martin Buber, foremost Jewish philosopher and mystic, and professor of Jewish Social Philosophy at the Hebrew University in Jerusalem, is the undisputed master of this legendary form of Hasidic literature. He is more than master Jewish folklorist. He is the illustrious master of Hasidism, which he was the first to reveal to Western Europe at a time when the

movement was regarded as being synonymous with ignorance and superstition, a dark, benighted cult to be disdained and shunned by the so-called educated and enlightened. It was not long after Heinrich Graetz had passed his judgment upon the new sect as a “daughter of darkness born in gloom,” and from the master historian's verdict there was no chance of an appeal.

But Martin Buber persisted with the love and devotion of an enthusiast, and what he discovered was as surprising to himself as it was amazing to thousands when he made the record of his findings known to the world. For hundreds of years the Jewish folk-genius lay dormant. There was no lack of fantasy among Jews, but the circumstances of their history forced it to remain idle. A people of such harsh fate had no time for myth-making. The Jews needed the stronger diet of law and statute to make them survive. There are incomparable legends and parables in the Bible and Talmud, but it was not for these things that Jews pored over their pages for hundreds of years with such martyr-like tenacity. But here, in the Hasidic folk-tales, Martin Buber discovered the epic saga of his people come to life again—heroic lives, legendary figures, saintly careers suffused with the fabled wealth of fables and stories to satisfy the most fantastic imagination!

Professor Buber's researches in Hasidic lore proved epoch-making. His work culminated in a series of volumes which drew upon them the attention of cultured Europe. He may be said to have brought into being a literature theretofore unsuspected by the world. A philosophy of religion and life preached and practiced by men held in slight esteem, had come into existence. Buber's influence on contemporary Jewish life was

enormous. He became the spirit of Hasidism incarnate. Encouraged by his success, many other writers took up the adventure. He was no longer alone. Books on Hasidism multiplied. Whole libraries came into being. But for students of Hasidism, Buber's works remained classics.

But although his work was revolutionary, breaking new ground and creating new horizons, his books, written in German, were but little known to the lay English readers. His shining portraits of the Hasidic masters—Rabbi Israel Baal Shem Tov, Rabbi Nahman Bratzlav, the Great Maggid, etc.—who adumbrated the hidden light of the new faith, remained undisclosed treasures to those who did not understand the language in which they were written. The first glimpse of his work in the legendary lore of Hasidism came to English readers in the volume "Jewish Mysticism and Legends of Baalshem," published in England some years ago, followed by "For the Sake of Heaven," issued by the Jewish Publication Society of America, and now happily succeeded by "Tales of the Hasidism," produced by Schocken Books.

Martin Buber is the philosopher and poet of Hasidism. He is also its greatest creative artist. He works with skill and imagination, and the Hasidic tales he retells are perhaps the best illustration of his art as a story-teller. He does not attempt to make his stories more colorful or attractive by touching them up. He lets their light shine in their own simple, original form, just as they came from the mouths of the Hasidim who related them. The zaddikim around whom the stories revolve are real men, not images conceived by their worshippers' imagination. We look into their faces, we hear their voices, we listen to their conversation, we catch something of the ardor and fervor of their faith, that naive and simple faith not much above the level of the men and women who crowded about them.

The zaddik, the leader of the Hasidic community, who is both the hero and the teller of the tales, appears in Buber's book as he actually was, or as the Hasidim conceived him to have been—the bearer of religious fervor, and exalted joy, the helper and healer of both body and soul. He stands high in the Hasidic hierarchy. His personality is more im-

portant than his doctrine, his mere being more effective than anything he preaches or teaches. He need not be a scholar or a sage; all that is necessary is to have his soul fixed on the divine goal and never falter in His service. When the Baal Shem inquired about a man and was told that he was a great scholar, his remark was, "I envy him his scholarship. But what am I to do? I have no time because I have to serve my Maker."

The zaddikim did not always live up to the high ideal that their followers, in their ecstasy, had set up for them. Indeed, a good many of them were worldly men, lived lavish and selfish lives and debased the teachings of their master. But one must remember that it is with the early masters of Hasidism that Buber's book is dealing, the heroic period of the sect of which even so discerning a judge as Gershom Scholem wrote in his "Major Trends in Jewish Mysticism." "The incredible intensity of creative religious feeling which manifested itself in Hasidism between 1750 and 1800, produced a wealth of truly religious types which, as far as one can judge, surpassed even the harvest of the classical period of Safed."

Story-telling is an essential feature of the Hasidic life. It is both a social diversion and a religious exercise. The Hasid-

NEW-TYPE BEST-SELLER

THE Jew in literature has become big business. For when Harper's presents its annual \$10,000 prize to a novel about Jews and Jewish life ("Wasteland"), it is a recognition of the tremendous importance of the Jew in America.

Sholem Asch's "East River" outsold every other book in America within three weeks of its publication.

Laura Hobson's "Gentleman's Agreement," reached a sale of over 100,000 copies within a month of publication and is still a top seller. More: it is being made into a movie, which means that its message will reach millions more. Asch's book, too, is being Hollywoodized.

It is important that Rabbi Liebman's "Peace of Mind" has sold so well. For all of 1946 and half of 1947 the slim volume sold like "Gone With the Wind." It is phenomenal that the preachings of a rabbi should enjoy such success.

dim listen to the tales of the "wonders" of their Rebbe with the pious feeling and devotion that their opponents, the mitnagdim, bestow upon a learned talmudic discourse. They are part of their tense emotional life. They are also part of the Hasidic method of reaching the masses and influencing them. The Baal Shem divined the use and power of the story when, meeting the surprise of a disciple who remarked upon his frequent recourse to folk-tales, he admonished him, "Store in your memory the common tales I narrate to you as well as the teachings which seem to you so profound. In your work among the people they will prove equally useful." And a later Hasidic worthy was wont to say, "There are two ways of influencing men for good. One is by sermons of serious and profound character, when the hearers are of high intelligence. The other is by sermons of a light nature, interpolated with stories, tales and parables, when the hearers are ordinary men and women of little learning."

But anxious as to the Hasidim were to reach the level of the common folks, the stories repeated about them never descend to mere idle chatter. As a rule, they are tales and maxims of high religious and ethical import. Thus, while the "Tales of the Hasidim" is a story-book of the zaddikim, a mirror of their personal and family lives, the thoughtful reader will find reflected in the stories the basic tenets of the Hasidic faith, its range of thought and action, its hopes and goals, its religious and world outlook, and the things that made Hasidism such revolutionary influence in Jewish life. What would take pages to describe or expound, is often expressed in a terse sentence, a pithy saying or a telling anecdote. What, for instance, could illustrate better the high value Hasidism sets upon one's personality than Zusya's remark before his death? "In the world to come," he said, "they will not ask me: 'Why were you not Moses?' They will ask me: 'Why were you not Zusya?'"

The "inner grace," Hasidism teaches is not attained by beginning with one's ego, but by subordinating the "I" to the only I, which is God. Thus Rabbi Aaron, of Karlin, acted in the typical Hasidic tradition when he refused to admit a friend who came to see him because his

answer was "I" when the Rabbi asked who was knocking on the window. "Who dares call himself 'I' as befits only God himself?" An early talmudic teacher taught, "Be not like slaves who serve the master for the sake of reward," but Israel Baal Shem's selfless love of God burst all bonds when he exclaimed, "If I love God, what need have I of a future world?" It was in the same high Hasidic tradition that Shneur Zalman, a disciple of the Great Maggid, interrupted his prayers and proclaimed ecstatically, "I do not want your paradise. I do not want your other world. I want you, and you only."

What more abstract words about the Hasidic doctrine of prayer—regarded as a stupendous adventure with unpredictable outcome—are there than this story told about Reb Shelomo of Karlin: When someone asked the holy man to visit him the next day, his answer was: "How can you ask me to make such promise? This evening I must pray and recite 'Hear, O Israel! And when it is day, the great morning prayer is spacing through all the worlds, and finally, when I fall on my face (in the prayer known as *tabnun*), my soul leans over the rim of life. Perhaps I shall not die this time, but how can I promise to do something at a time after prayer?"

Hasidism is a redemptive religion. It teaches how to lift man from the mire of the Evil Urge and re-establish his connection with his original root, which is the divine within him. Said Rabbi Shelomo: "If you want to raise a man from mud and filth, do not think it is enough to keep standing on top and reaching down to him a helping hand. You must go all the way down yourself, down into mud and filth." It is also a universalistic creed in its love of all men, friend or foe, saint or sinner. "Pray for your enemies," Rabbi Mikhail commanded his sons, "... this is, indeed, the service of God." Rabbi Pinhas bade his Hasidim, "We should pray for the wicked in the world; we should love them too. While we do not pray like this, while we do not love like this, the Messiah will not come."

The motif of Hasidism, as it shines forth in the "Tales of the Hasidim," is to live and worship God with a glad and holy ecstasy. It is not a pessimistic religion, not the creed of the anchorite.

It frowns upon asceticism; it rebukes austerity; it laughs to scorn depression. It knows no greater temptation to sin than despondency. Men came to the zaddik not for penance or castigation, but to make their hearts lighter by his gift of spiritual elation. "How strange," said the "Seer" of Lublin, "people come to me weighed with melancholy, and when they leave, their spirit is lighter." The zaddik knew the sorrows of his Hasidim; they came to him on all occasions. But by setting their souls in the right direction, and by joining his prayer to their prayers, he gave them courage, hope, and power to master their difficulties.

There is no ascetic remoteness from the world in Hasidism such as is common to so many a mystical religion. It does not preach a doctrine of repression, but fulfillment. It does not say, Ye shall deny yourselves, stifle your desires, curb your wishes, smother your appetites. But, as Buber so admirably phrased it, it says, "seize them and bind them to God... let them work at holy work, and rest a holy rest in God." There is nothing that the exalted saints of the Hasidic sect castigated more with subtle good humor than the mortification of the flesh in the name of religion. To the maggid of Kosnitz came a man who—in order to mortify himself—wore nothing but a sack on his bare body and fasted from one Sabbath to the next. The maggid said to him, "Do you think the Evil Urge is keeping away from you? He is tricking you in that sack." Another zaddik is reported to have said, "A Jew, perchance, may recite a psalm with such fervor as to bring heaven much nearer than if he spent all his life in fasting." The ancient Jewish condemnation of self-repression spoke through the saintly Berdichever when he said, "The custom of self-infliction is nought but a ruse of Satan to darken one's brain, and has nothing in common with true piety." It is reported of no less a man than Rabbi Aaron of Karlin, who was always given to ecstasy, that in his youth he was fond of wearing fine clothes and went driving daily in a carriage.

"Tales of the Hasidim" reflects the folk genius of Hasidism. It mirrors the impassioned tempo of the men who told these narratives, — their piety, ardor,

THOUGHT

WE gaze at darkness, at a wrathful world
Of various shapes—some sullen, sordid,
bold;

We see the infamies of men unfurled
Where vipers fester in an old-world mold.

We clutch at stars,
We pierce the heavy night,
We break the bars—
Induce the eagle's flight.

THE VICTIM RABBI

HIS mind held under bewildered soil
Will lift the mole and layered rock;
Will bring the banner of his toil
Above the carbon shock.

He meets a glacier in his path
But avalanches light,
And mitigates a righteous wrath
Beneath the raucous night

ORIAN DE PLEDGE

ecstasy and fantasy. The stories of what the Hasidim saw or heard in private conversation or in public addresses, is the authentic record of a great religious movement which shaped and influenced thousands of fervent human lives. By recasting these stories and legends and presenting them to the world in fine literary form, Martin Buber has done more than make a significant contribution to the literature of a people which threatened to become dull and prosaic. With unusual skill and insight, he succeeded in recreating the world of Hasidism for us—that unique and extraordinary world with its pathos and humor, with its crudeness and beauty which, though twice destroyed, has proven strong and vital enough to survive, and to even dream of new conquests.

In the preface to his "Tales of the Hasidim," Professor Buber, shortly to celebrate his seventieth birthday, states this his book contains but one-tenth of the material he had collected. It is to be hoped that this is a sort of notice to the Jewish reading public that more volumes are to follow, for the present book covers but the first fifty years of Hasidic legendary lore. When the full story is told we shall have the almost incredible revelation of men and a movement unique in the religious history of the world.

THE Festival of Sukkoth, or the Feast of Tabernacles, falls on the fifteenth day of Tishre, and is known under several names. It is called *Chag ha Osim* or the Festival of Ingathering. After all the produce was gathered, the farmer was assured of sustenance for himself and his family. He felt happy and grateful to God, and expressed his gratitude by observing the feast. Like Passover and Shavuoth, Sukkoth was a pilgrimage festival. Pilgrims flocked to Jerusalem from all parts of Palestine. Upon their arrival, they gathered before the gates of the city. With the exclamation, "Arise ye, and let us go up to Zion, to the House of our God," the pilgrims set out to the Temple. Representatives of the city were there to greet them. The streets were covered with green branches and fruits. All were happy and jovial, expressing the wish that the time might come when nations would go year after year to worship God in Jerusalem and observe the Feast of Tabernacle.

On the morning of the first day of the festival, the pilgrims gathered at the Temple and from there they went in a procession to the spring of Shiloah. There they observed the ceremony of libation of the water drawn from the spring.

The historical significance of the festival as the *Hag HaSukkot*, or Feast of Booths, is mentioned in the Book of Leviticus. There we read: "Ye shall dwell in booths seven days: all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." This passage thus sets forth the historical significance of the Feast and the aspect of it which is embodied in its name, the Feast of Tabernacles.

The Rabbis differ as to the actual meaning of the word Sukkoth, or Booths. Some accept the literal meaning of the word. They hold that the Israelites actually dwelt in booths during their sojourn in the wilderness. Others maintain that the word Sukkoth is a poetical expression for the pillar of cloud which accompanied the tribes on their desert journey. It was, according to their opinion, a visible sign, not only of God's presence, but of His protecting care.

There is no definite description given

ABOUT THE SUKKOTH HOLIDAYS

By L. S.

in the Bible of the manner in which the Sukkoth were built. The only reference found in the Bible to the actual construction is in connection with the religious reforms introduced by Ezra and Nehemiah. They issued a proclamation to the people as follows: "Go forth unto the mount and fetch olive branches, and branches of wild olive, and myrtle branches, and branches of thick tree, to make booths, as it is written. . . . So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the House of God, and in the broad place of the Gate of Ephraim."

It is also related that the ceremony of building the Sukkoth was observed by the Jews who returned from the Babylonian exile, and the festival was celebrated in the manner unknown to Israel since the days of Joshua. The Jewish philosopher, Philo, gave a new interpretation to the meaning of the Sukkah. He said that it was erected to bring evidence of misfortune at a time of good fortune, and as a reminder of poverty to the wealthy Jews.

In later years the building of the Sukkah was regarded obligatory. It was looked forward to with pleasurable anticipation by young and old. The actual building of the Sukkah commenced on the night after Yom Kippur, and was continued during the days preceding the festival. While many Sukkoth were built individually, some neighbors joined forces and erected one spacious Sukkah, in which several families ate together.

The Rabbis attach great significance to the dwelling in the Sukkah. They say that the Sukkah is designed to warn us that a man must not put his trust in the size, strength or beauty of his house, ye, though it be filled with all precious things; nor must he rely upon the help of any human being, even though he be a mighty ruler. "But let him put his trust in the great God whose word called the universe into being, for He alone is mighty, and His promises alone are sure."

The Sukkah should be of convenient

size and should have four walls. Great importance is attached to the roofing. The roof must consist of branches of trees sparsely spread over so that the stars may be seen through them. This covering is intended to indicate the ephemeral nature of the Sukkah and thereby emphasize its symbolic significance.

The original nature of the festival as a thanksgiving day for the blessing of the harvest is preserved in the ceremony of taking four species of vegetation as prescribed in the book of Leviticus: "And ye shall take you on the first day the fruit of goodly trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." Tradition identifies the "fruit of goodly trees" with the esrog, or citron, and the "boughs of the thick trees" with the Hadas, or Myrtle, the palm branch indicates the Lulav, and the willows of the brook are known as the Aravot. These four species are to serve as symbols of the entire realm of vegetation with which God blessed the world. The Rabbis give the following explanation of the meaning of these species. The citron symbolize those Jews who have a knowledge of the Torah and do good deeds; the palm branch represents the Jews who know the Torah and do no good deeds; the myrtle represents those who do good deeds and have no knowledge of the Torah, and the willow represents the Jews who neither know the Torah nor do good deeds. However, by being combined, all are accorded God's favor. The union of all the elements in the nation tied together gives strength and permanence to Jewish ideals and secure national solidarity.

The four species are used during the services on the Festival of Sukkoth. The Lulav, to which are attached three twigs of myrtle and two willow branches is held in the right hand and the Esrog in the left, and appropriate blessings are pro-

[Continued on page 43]

IN Palestine the Arabs are and will be our neighbors for centuries to come, and perhaps our fellow citizens. It is well to know them not only in their economic and political relationships but in the spiritual domain. We can understand the soul of the Arab best by examining his Moslem Bible, the *Al Koran*, and what it took from Judaism.

Muhammed's *Al Koran* is, without question, greatly indebted to Judaism. It is fair to say that without Judaism there would have been no Koran. The famous orientalist, Margoliuth, is our authority for the assertion that Islam is based on Judaism "partially understood." Muhammed's wife, Chadizah, and other intimates of his household, are said to have been well acquainted with the doctrines and sacred books of the Jews. It is significant that the formula which is the key slogan of every one of the Koran's "Suras," namely, "In the name of God, the Compassionate, the Merciful," is traced by a Christian scholar, the Rev. J. M. Bodwell, English translator of the Koran from the Arabic, to a Talmudic origin.

The Koran also owes much of its literary style to the Hebrew Scriptures. Many of the Suras are strikingly reminiscent of the Psalter, of Isaiah and of Job. The examples are altogether too many to enumerate.

Even a cursory reading of the Islamic text will yield several hundred allusions to Talmudic lore, which the Arabian authors have recast in the Arabic spirit.

Let us put several of these Rabbinic-Koranic data side by side for the purpose of comparative study, and we shall get very interesting results.

The Koranic precept as to prayer savours of distinct Jewish origin. Compare Sura, Women, with "Prayer should be said standing, is forbidden to the drunken, and to the polluted, and is to be preceded by washing the hands with water or sand", in the Mishnas *Berachot* and *Eruvin*.

The Koran's allusion to Sinai is significant: "Had we set down this Koran on some mountain, thou wouldst certainly have seen it humbling itself," (Sura LIX). How close is this notion to the Rabbinic idea that Mount Sinai was chosen as the site of the Revelation on account of its lowliness?"

WHAT THE KORAN OWES TO JUDAISM

By LEON SPITZ

Jacob's death-scene is described in both documents in almost identical words:

"Were you present when Jacob was at the point of death, when he said to his sons, 'Whom will you worship when I am gone?' They said, 'We will worship thy God and the God of thy fathers, Abraham and Ishmael and Isaac, One God, and to Him are we Moslems'."

And now in *Midrash Rabba* on Genesis, par. 98: "At the time when our Father Jacob quitted this world, he summoned his twelve sons and said to them, 'Hearken to your father, Israel. Have you any doubts concerning the Holy One Blessed be He?' They said, 'Hear O Israel, our father. As there is no doubt in thy heart, so neither is there in ours. For the Lord is our God, and He is the One.'"

Note the inclusion of Ishmael in the Arabic account, and note, too, the beautiful simplicity of the Midrashic version.

The Moslem concept of the Last Judgment is also derived from the Talmud (*Tractate Rosh Hashono*): "Three books are opened on New Year's Day, one of the perfectly righteous, one of the perfectly wicked, one of the intermediates."

We should therefore not be surprised to find at the very outset of Muhammed's career a frequent mention of alms, prayer, Heaven, Hell, Judgment and similar ethical-theological concepts, when we recall that Judaism had been extensively naturalized in Arabia by the Jewish tribes which sojourned at Yathrib, and indeed throughout Arabia. In fact the Koran was largely comprised of Jewish traditions, Biblical reminiscences, and Rabbinic legends.

The Koran, likewise, musters a rather lengthy procession of Biblical personages with recurring frequency—Moses, Abraham, David, Solomon, Noah and Adam, Aaron, Miriam, and others.

The subject of the dependence of Muhammed upon his Jewish teachers or on what he had heard of the Jewish Hag-gadah and Jewish practices was treated for the first time almost two hundred and fifty years ago when Geiger's epoch-

making work laid the foundations for the study of the Koran in its relations to Jewish influences. Many other scholars, both Jewish and Christian, have since trod in his footsteps.

From Heinrich Graetz, the famous Jewish historian, we get the impression that earlier in his career, Muhammed still entertained the hope of converting the Arabic Jews to what he regarded as his *almost Jewish* religion, and he went out of his way to lure them into accepting Jewish usages one after another. When he noticed Jews fasting on Yom Kippur, he said, "It becomes us more than Jews to fast this day," and he established *Asbura*. For a long time he is said to have employed a Jewish scribe. He advised his disciples, "Say to the people who believe in Holy Writ, We believe in that which has been revealed to us and to you. Our God is the same as yours, and we are faithful to Him."

But when the Jews refused to join his group and when he came to realize that the Arabs would not accept customs that were alien to them, Muhammed faced about and altered the position of prayer from Jerusalem to Mecca. He discarded fasting on Ashura and replaced with Ramadhan. He proclaimed that the Torah contained allusions to his appearance as a Prophet, but that the Jews had wilfully expunged those passages.

In his most recent study in this field, in a work entitled, "The People of the Book," Dr. Samuel Rosenblatt, lecturer on Jewish History at Johns Hopkins University, states that "the Koran takes for granted the Old Testament so far as the historical data are concerned. When, however, Muhammed was confronted by occasional errors he simply asserted that he and not the Jews had the genuine version of the Bible in his possession."

One more important feature should be

[Continued on page 43]

*He Was An Obscure Glazier, But Immortal,
for His Fame Rested on Good Deeds*

THE SAINT

By SYLVAN KARCHMER

MY FIRST recollection of him takes me back to the age of ten. I was at my grandmother's—a large, elegant place, with cypress trees in a spacious lawn—and he was sitting in the dining room, at the great old brown oak table, which was used only on special occasions. He was sipping tea with my grandmother.

I remember his grayish, half-brown trim little beard and the black old dusty Homburg pushed back on his head. But most of all I remember his eyes—they were clear as a child's; they shone brightly, without a cloud in them.

A large crudely-constructed wood box, filled with glass panes and boxes of putty, was propped against the cedar cupboard. I noticed my grandmother was using her finest china cups and the silver she had brought with her from the old country many years ago.

I stood shyly in the doorway, twisting my legs and listening to his strange talk. "Happy as a bird," he said, and it seemed to me he chirruped the words. He spoke in a language that was neither English nor Yiddish, but by some strange alchemy, a mixture of both, and anyone who listened to his speech could comprehend him.

What a funny little man he was. He sucked the hot tea through a lump of sugar held between his teeth and he kept his hat on. He was talking rapidly. Occasionally he would stop and stroke his beard and look thoughtfully at my grandmother.

She listened to him with a rapt expression on her face. After he had finished his refreshments, he came outside, and with his simple tools replaced the window pane my brother and I had broken the day before when our ball smashed the glass.

When he had completed the job, my grandmother came outside and handed him a bill—a crisp bill of a large denomination.

"Of course it is too much," he said with a little shrug of his frail shoulders, "but be assured, it shall go for good deeds."

"That I do not fear," said my grandmother. "Do with it what is necessary. Only perhaps some of it you should use to buy yourself a new coat." She pointed to the one he was wearing; the pockets sagged with books and the implements of

his trade. In front there was a conspicuous rip and putty stains all over it.

They both laughed and he placed his hand on my head and mumbled what I knew was a prayer.

"In truth," whispered my grandmother, after he had left us, "May his blessing follow you in life."

"But, grandmother," I wondered, "you do not invite the chicken man to sit at your dining room table, nor even Mr. Brack, who collects your charity boxes."

"Ah," said my grandmother, "None of them can equal Mr. Schonenman. That is why he is due great respect, for he is a saint among us."

Our paths did not often cross—Mr. Schonenman's and mine. I grew up and saw him only occasionally tripping down the street, carrying the large awkward box. He was always in a hurry. If anything, his coat grew shabbier and his beard whiter.

One afternoon many years later I sat on a board of the local Jewish Federation. The annual drive was in progress. Our particular committee was checking contributors' pledges. Few, if any, had given what initially was expected of them. We were all considerably disheartened by the results. The chairman was scanning the cards. Suddenly he picked up one. Pinned to the card were some greasy, creased bills. He counted the money—"twenty-five dollars," he said and studied the name. "Schoenenman," he said. "Who is he. We don't have his name on our subscribers' list."

Before I could speak up, the rabbi of one of the smaller congregations said, "Why yes, he is an old man who repairs window panes. He spends all his time working for the poor. Schoenenman . . . ah yes," he continued, shaking his head, "truly a noble man in Israel."

I looked up, surprised, remembering my grandmother's words—"A saint among us."

The next time I saw him hurrying down the street, I pulled the car over to

the curb and called out to him, "Let me take you where you have to go."

"Ah," he said, and his face flushed with pleasure. "It is a great distance." He sighed, as he rested himself on the seat beside me. "And we must hurry. There will be rain."

Sure enough, the clouds were gathering overhead. "Yesterday I should have come, but it was far and I was weary. May God not punish me for neglecting," he said.

There was a sad, pained expression in his clear-cut eyes.

I glanced at him out of the corner of my eyes. He seemed so frail and tiny—and so tired. "Let's stop for refreshments," I said. "Mr. Schonenman, a glass of milk will do you good."

He raised a protesting hand. "Please, if only you will hurry," he said. And he directed me to the stop. It was in a shabby neighborhood, the house itself was unpainted, scarcely more decent than a mere shack. Children of various ages played in the yard, in the face of the threatening rain.

"There," he pointed, and I saw the brown paper unskillfully pasted over the open window, to keep out the rain.

I said, "The Federation should help people like this."

He gave me a short, mildly-reproving glance, as you might give a child who asked you an obvious question. "They are *goyim*," he said simply. "The mother works as a cleaner in a building downtown. Now if you will please. . ."

He indicated the box he carried and I handed him what he needed to replace the pane. He worked rapidly, as he did everything, but I could see it was an exhausting job; and though I could not spare the time, I got out of the car and helped him. I was awkward and my fingers were all thumbs, but I lifted the heavy pane and held it while he applied the putty to keep it in place. It was a stout durable glass; it would keep out the rain.

"There will be warmth for the children," he said, with satisfaction in his voice.

Large drops of rain spattered upon us. The children, who had watched us work, ran into the house. They touched the glass with their grimy fingers and admired it. We put the tools back into the car. And as I waited before starting the car, he turned to me. "Nu?" he asked. "You are ready?"

"But your pay?" I insisted. "Aren't you going to wait till the lady comes in to pay you?"

He shrugged and in his brightly-illuminated eyes I read his answer, even before he spoke. "Not here for money," he said in a gentle voice, closing the door against the rain.

I saw him only once again.

I was in the Reserve Corps and I had been called to active service. It was the day I was on my way to the Union Station, to depart for the army. My family—wife, my children—were crowded in the car with me. Our hearts were heavy at the prospect of the approaching separation. "Look," I called, "there's Mr. Schonenman."

He was bent entirely now—his coat shabby, as before, his pockets sagging. The tool box he carried was small, but even this, I noticed, was too much for him. His beard was silvery white now; it glistened in the morning sunlight. Only his eyes were unchanged. They shone with a beautiful vigorous luster.

"Goodbye," I said, "Goodbye, Mr. Schonenman. Give me your blessing."

He bade me farewell and blessed me. "No harm shall befall you," he said. "God goes with you. Return to do good deeds."

And then reaching in his pocket, he pulled out two silver coins. These he pressed into my hand. "One you shall spend—and the other you shall always keep with you. When you return from war, multiply it and return it to me—and I shall give what you have brought to the needy . . . and thereby God shall watch over you, and bring you safely back."

Picking up the box, he tripped down the street, his tired, frail legs carrying him away to his acts of mercy.

His blessing followed me. I was fortunate in the army. After my months of training, I was assigned to the head-

quarters of an important general. With his staff I sailed for London, and in the fall of 1942 landed in Algiers, North Africa. Later our general became supreme allied commander. His was absolute power over many millions of men; and his decisions affected not only their well-being and fortunes, but the lives and happiness of their mothers and wives and children.

One day a favorite general of his called on him at headquarters. This visiting general was a vigorous, robust figure. A famous warrior in his own right, he was known to his men and to millions of Americans as "Old Blood and Guts," and he commanded an army of mighty armor that time and again had struck terror into the heart of the enemy. In his magnificent uniform, ribbons and honors pinned to his tunic, his steel helmet shellacked so brightly it glittered with the brilliance of gold in the sunshine, no man could look upon his countenance without averting his face—he towered over his subordinates.

Members of the two staffs stood at a respectful distance while these two titans of war conferred; their faces ponderous and stern with the decisions they were making. As they talked, I could see—how at their command—the heavy trucks, the weapons carrier, the armored tanks would start moving over the highway . . . I could see the bombers and fighter planes taking off into the skies . . . I could see the bombs being dropped—and fire and steel raining over the countryside.

When the visiting general strolled past us to step into his waiting car, I saluted him smartly, but my knees were trembling. My eyes met his gaze and for a moment I peered deep in his own; they were cloudy and troubled. There was no great depth in them—only murky reflections of his immense power and grandiose dreams.

Then came a joyous day, when my family met me at the Union Station. Our separation had ended!—and I was home again.

One evening, shortly after my return, my ten-year-old son skated out to meet me on the front walk when I came home from the office.

"Don't be angry," he pleaded. "We were playing ball and we broke a window pane."

I looked at him and suddenly I remembered the coin Mr. Schonenman had given me. "No, I shall not scold you. You have made me remember something. I should have gone as soon as I returned."

The next afternoon, taking my son with me, I went in search of Mr. Schonenman. They told me he had died during my absence. We drove out to the cemetery, and where a simple stone covered his grave, I stood with my boy. I could not return his coin, but I could follow his advice and multiply it for the needy.

The caretaker, an old man wearing a faded pair of overalls, who was tending a rose bush nearby, approached us. He pointed to the grave. "Are you his son?" he asked me. I shook my head. "Many come here," he continued. "They stand here as you stand here. Among your people he must have been a great man." In accordance with his own religious tenets, he took off his hat and stood by my side.

So others come too, I thought. And I was glad he was not forgotten.

"He was very kind to the poor," said the old man. "All of them speak of his generosity. He must have been one of your leaders."

As he spoke, I saw Mr. Schonenman's frail figure before me.

And then a strange thing happened. I found myself speaking aloud. The vision of "Old Blood and Guts" flashed through my mind. "He was one of our generals," I said softly, pointing to the stone. I was not talking to the old caretaker, but to my son, who had not known Mr. Schonenman, who had grown up in a world filled with war and force, and I was talking to myself. "Though we didn't know it, he was one of our army corps commanders."

I could see his eyes—beautifully clear and fresh as a child's, and I could see his snow white beard glistening in the morning sunlight.

"But Daddy," my son's voice was full of doubt. "What kind of general was he? Did he have his picture in the papers?"

I took his hand and together we walked slowly through the iron gates. Sometimes soon I would explain to him, patiently but surely, not merely with words but with deeds, why we could never forget Mr. Schonenman.

JEWISH public opinion has become strongly divided on the issue of the resistance movement in Palestine. Leaders have taken sides and organizations have adopted resolutions in support of the Hagana or the Irgun Zvai Leumi. To clarify the matter and to enlighten public opinion, the *Jewish Morning Journal* published a series of articles on the subject, written by prominent journalists and leaders to present both sides of the case.

All contributors agree that Great Britain betrayed the Jewish cause. Britain declared war against the Jews, writes Louis Segall. The British Labor Party betrayed all principles which it originally propagated. The Churchill-Eden government, he says, likewise refused to use its influence and abolish the White Paper. Isaac Zar, a strong proponent of the Irgun, is even more outspoken. Britain is our arch-enemy, he states, and is ever ready to betray us and uses all its propaganda machinery to mislead the civilized world. As long as our Jewish leaders will believe that England will eventually change her tactics and accept the Jewish people as an equal partner, we will achieve nothing. Mr. Zar believes that we can win the world to our side by making it clear that England is our enemy and that we want her out of Palestine. He contends that by doing that we will win to our side those countries that have had grievances against Britain and have been so far only passive observers. We must rid ourselves, he declares, of our Galuth psychology—of fear and respect for the mighty. We must consider ourselves as equals, not subjects, and not be contented with protest meetings and protest resolutions. We must apply stronger methods to win that equality and respect.

All writers of the symposium agree that a Jewish state must be established. The Zionist Actions Committee, says Daniel Frisch, demands international support to facilitate the establishment of a Jewish State. The Zionist Organization asserts that Britain did not fulfill her obligations in facilitating immigration and economic rehabilitation. It feels that the time has come when Britain should turn that task over to the Jewish Agency and give it a free hand in the matter. To accomplish the above aims the Jews must be firm and resist all encroach-

DEBATE ON JEWISH RESISTANCE

ABSTRACT OF A SYMPOSIUM PUBLISHED BY
THE "JEWISH MORNING JOURNAL"

By LEO SHPALL

ments, and enactments imposed by Great Britain. This is the policy of the Zionist Organization as outlined by Daniel Frisch, and this is the consensus of all the contributors to the symposium.

All contributors, too, with the exception of Isaac Zar, side with the Hagana and praise its activities. They criticize the methods employed by the Irgun and caution the Jews against some of the misleading information circulated in this country.

Louis Segall points out that the glorification of the terroristic acts of the Irgun caused disunity in American Jewish ranks. That the Young Israel officially endorsed the Irgun, and that the Zionist Organization of America was forced to permit a debate on the resolution condemning the terror in Palestine, point to the fact that we are faced with a serious situation which may cause a split within the Jewish groups. Can we really pursue a policy of aggression? Asks Mr. Segall? Can we wage a war against the mighty forces of Britain? The terroristic acts of the Irgun and the Stern group demoralize Jewish life in Palestine. They constitute a real danger because they refuse to submit to national discipline. We know, writes Segall, that the Irgun and the Sternists applied terroristic methods not only against the British but also the Jews. They kidnapped Jews to extort money from relatives—a method used by gangsters all over the world. We also know, writes he, that the Irgun and the Stern groups issued death penalties against Jews in Palestine under the pretext that those executed were English spies. Exploding a water-pipe which disrupts the normalcy of a country is criminal from the humane and Jewish points of view.

Similar objections to the Irgun are registered by I. L. Teller. Our aim, he writes, is not to fight their methods of warfare, because these are accepted in guerrilla warfare. We object, Mr. Teller asserts, to their refusal to abide by the will of the Yishuv. They declared the

guerrilla war without any sanction and decided upon methods not approved by the Jews in Palestine. The Irgun, writes Mr. Teller, does not represent the Yishuv.

The Hagana is the only resistance force recognized by most of the contributors. They approve of their tactics and policies, and urge widespread support. The Hagana, writes Louis Segall, kept immigration constantly flowing to Palestine. The fact that Jews were continuously brought into Palestine despite restrictions is a glorious achievement. To put it in the words of Mr. Lirik: The Saga of the illegal immigration is an unbelievable accomplishment. Suffice it to point to the heroic deeds of the passengers on the Exodus—1947 to prove the truth of this contention. The heroic resistance of the passengers is admired and praised all over the world. For this we must thank the Hagana, concludes Mr. Lirik, because it requires much greater courage to bring more Jews into Palestine than to kill British soldiers or rob Jewish banks.

The other side of the story is presented by Zar. The Irgun and Hagana, at times, worked hand in hand. They planned the bombing of the King David Hotel, they wrecked bridges in Palestine and worked together toward the common aim—the weakening of British power in Palestine. The Irgun, maintains Mr. Zar, is still continuing that work. There was a time, he writes, when the Arabs harassed the Jews with their constant attacks, and the British lashed the prisoners. The counter attacks of the Irgun stopped these atrocities. People brand the Irgunists as extremists and terrorists. But when we consider the British oppressors of the Jews we must acclaim the Irgunists as fighters for freedom. Mr. Zar blames the English people for the acts, because the people elected their criminal officials and now they do not voice any disapproval.

[Continued on page 43]

NEWS OF THE MONTH

THE Zionist movement must face the fact that despite the United Nations' desire to find a prompt solution to the Palestine problem, a final decision may be postponed for a long time, Moshe Shertok, political chief of the Jewish Agency, told the Zionist Actions Committee, meeting in Zurich, Switzerland.

Dr. Abba Hillel Silver, head of the Agency section in the United States, revealed that President Truman promised to maintain his friendly attitude towards Zionism. Silver said that there was no reason for pessimism concerning the stand the U. S. will take on the U.N. Palestine Committee recommendations, adding that the State Department will not support an anti-Zionist policy. He cautioned, however, that Zionists cannot take for granted U. S. support of their aims and efforts.

Declaring that the United States has become the principal battleground in the "fight for the freedom of Israel," the American Zionist leader urged formulation of a program to combat British anti-Zionist propaganda in the U. S., which, he said, was strengthened by the hanging of two British soldiers by the Irgun. He asserted that American Jews favor a militant policy, including a possible boycott of British goods. They support active resistance to the present British policy not only through unauthorized immigration and fasts, but by Jewish statesmanship aimed at uniting all resistance forces in Palestine under national discipline. Silver deplored the divisions in Zionist ranks in the present crisis and assailed dissident groups in America, who, he said, create confusion in the public mind.

The problem of the dissidents precipitated an angry exchange between David Ben Gurion, Laborite chairman of the Zionist executive, and Isaac Greenbaum, a member of the executive and General Zionist leader. In a two-hour impassioned address, delivered shortly after he arrived in Zurich, Ben Gurion demanded a merciless fight on the dissident groups by all means. Those refusing to back

this stand should be thrown out of the movement, he urged.

Replying, Gruenbaum said that although he was also against terror, this was not the time to provoke civil war. He challenged Ben Gurion's status, charging that he did not speak for the executive. Accusing Ben Gurion of "throwing oil on the fire," Gruenbaum said bitterly: "I will never assist in a pact between

Bevin and Ben Gurion against (Mena-chem) Beigin." (Beigin is commander of the Irgun.) He threatened to resign from the executive of the Jewish Agency if the Actions Committee does not support his position.

Shertok interrupted at this point to state that Ben Gurion had spoken immediately after his arrival here, without having had an opportunity to discuss the question of terrorism with the executive. Speaking last night, Shertok attacked terror as the greatest danger to the Yishuv. He demanded a "real fight" against the Bergson groups in the United States.

U. N. REPORT ADVOCATING PARTITION OF PALESTINE

FIFTEEN minutes before its September 1 deadline, the United Nations Special Committee on Palestine completed its recommendations to the General Assembly, urging, in a majority report, that Palestine be partitioned into Jewish and Arab states within two years and that 150,000 Jews be admitted in the interim period before independence is made final. A three-delegate minority report urged a federal state with semi-autonomous Jewish and Arab areas.

An official summary of the report—the full text of which runs to 70,000 words—follows:

Apart from specific plans as to the constitution of the future government and territorial provisions, matters on which a majority and a minority proposal are submitted, the committee forwards to the General Assembly the following eleven unanimous recommendations:

1. The mandate for Palestine shall be terminated at the earliest practicable date.
2. Independence shall be granted in Palestine at the earliest practicable date.
3. There shall be a transitional period preceding the granting of independence which shall be as short as possible, consistent with the achievement of the conditions essential to independence.
4. During the transitional period the authority entrusted with administering Palestine and preparing it for independence shall be responsible to the United Nations.
5. With regard to religious interest and the holy places: In whatever solution may be

adopted, the sacred character of the holy places shall be preserved and access to the holy places shall be insured in accordance with existing rights. The present rights of the several religious communities shall not be impaired or denied. An adequate system for the impartial settlement of religious disputes shall be devised. Specific stipulations regarding these matters shall be inserted in the constitution or constitutions of any independent Palestinian state or states which may be created.

6. The General Assembly should undertake immediately the initiation and execution of an international arrangement whereby the problem of the distressed European Jews, of whom approximately 250,000 are in assembly centers, will be dealt with as a matter of extreme urgency for the alleviation of their plight and of the Palestine problem.

7. It shall be a prior condition to the granting of independence that the political structure of the new state or states, including its constitution or other fundamental law, shall be basically democratic, i.e., representative in character. The constitution shall contain guarantees of essential human rights and fundamental freedoms and safeguards to protect the rights and interests of minorities.

8. A prior condition to independence shall also be the incorporation in the constitution of basic principles of the Charter of the United Nations, including the obligation to settle international disputes by

[Continued on page 23]

THE Synagogue Council of America, representing more than 2,400 Orthodox, Reform and Conservative rabbis, has endorsed the proposal.

☆

ANTI-SEMITISM is still deeply-rooted in Central Europe, and the remaining Jews in Germany and Austria fear "violent anti-Jewish outbreaks when Allied troops are withdrawn," John Balaban, chairman of the Chicago United Jewish Appeal, declared upon his return from a tour of Palestine and many European countries. He headed a group of Chicago Jewish leaders and businessmen on the trip.

"The surprising thing is that after two years in DP camps these people still have a burning determination to rebuild their lives," Balaban reported. Deploping the sharp curtailment of international relief programs, Balaban warned that the coming winter months "would bring greatly increased misery and hardships" to Europe's homeless Jews unless the Jews of America provided adequate funds to meet their pressing needs.

☆

THE publication of "American Jews in World War II," a two-volume work telling the story of American Jewry's part in the war effort, was announced by Frank L. Weil, president of the National Jewish Welfare Board, whose Bureau of War Records compiled the material from which the books were written.

Volume I, written by I. Kaufman, is the narrative section of the record, being a cross-section picture of the Jewish fighting man in World War II.

Volume II offers a state-by-state listing of the Jewish men and women in uniform who received citations and awards, and of those who laid down their lives in the struggle. Dr. Samuel C. Kohs, director of the Bureau, has contributed a preface to the volume, outlining the methods and techniques used to gather the statistics of Jewish participation in the American armed forces.

Among the figures developed by the Bureau and made public in "American Jews in World War II" are these: 550,000 Jews served in the armed forces of the United States; of this number, well over 10,000 died while in service. Jews in service were about three and a half per-

cent of the total armed forces of the U. S., approximating their ratio in the total population; more than 36,000 Jews received an aggregate of 61,448 decorations.

☆

THE Jewish community of Liverpool is now in its fourth week without kosher meat supplies and there is a possibility that the boycott by slaughterers on the handling of meat intended for Jewish consumption may spread to other areas.

Despite appeals from Jewish and labor circles, the slaughterers have restated their intention of not handling meat for Jews as a protest against the hanging of two British sergeants in Palestine by the Irgun. The strikers have announced that they are considering issuing a leaflet to other slaughterers urging them to emulate their action.

☆

THE Jewish Central Board of Bombay, the leading Indian Jewish organization, has pledged its allegiance to the new Indian Government. Special services were held in synagogues throughout India in behalf of the new Dominion.

The Board, which has submitted memoranda to the constituent assembly regarding the status of the Jews in the new India, reported that the Jewish community was hopeful about its future under the new regime, particularly in view of recent assurances extended by Indian leaders concerning the status of minority groups.

Leaders of the Board pointed out that the new government's gesture in inviting two of its representatives, Dr. E. Moses, formerly mayor of Bombay, and H. Cynowicz, to participate in a parade marking the independence of India, as well as inviting them to a reception tendered former Viceroy Mountbatten, was "very heartening."

☆

ZOLTAN TILDY, president of Hungary, awarded the Medal of Hungarian Liberty, 2nd Class, to three leading officers of the Budapest Jewish Community, including President Laszlo Stoekler, and the same medal, 3rd Class, to 25 other Jews, for outstanding services in connection with saving Jews of the Budapest ghetto during the Nazi occupation.

U. N. Committee Warns of Revolt in D. P. Camps

A WARNING that the Jews in the DP camps of Europe may resort to violent outbreaks this winter if nothing is done to alleviate their situation is contained in a report of the sub-committee of the United Nations Special Committee on Palestine which completed a tour of DP camps in Germany and Austria.

The DP sub-committee's findings, submitted to UNSCOP, declares that the problem of the homeless, displaced Jews of Europe is a component part of the larger problem of Palestine. The "overwhelming sentiment" found among Jews in every camp visited is in favor of going to Palestine, the report says. Not over 25 percent showed a willingness to go anywhere else, even as a last resort, and there is a virtually unanimous refusal to consider repatriation to their native lands, the report adds.

The U.N. unit says that the major reason for refusing repatriation was fear of anti-Semitism. The sub-committee states that this fear has become a mass psychosis, particularly in Eastern Europe, and must be regarded as part of the Palestine problem. Pointing out that it felt obligated to exceed its terms of reference, the unit suggests to the full committee that it consider "steps apart from immigration to Palestine" to alleviate the plight of the DP's.

The report further declares that it is impossible for the Jews to integrate themselves within the German or Austrian economies because of anti-Semitism.

Turning to the situation of the Jewish refugees in Vienna, it terms their living conditions "inconceivable" and similar to war conditions or a state of great emergency. If something is not done to supplement the aid supplied by the International Refugee Organization the situation in the assembly centers will go from bad to worse and may reach a breaking point, the report concludes.

☆

INFORMED quarters in Palestine paid little attention to the threat by Jamal Hussein to bring 20,000 illegal Arab immigrants into Palestine if the U.N. does not halt Jewish immigration. His statement was seen as a last-minute attempt to influence the deliberations of the

United Nations Special Committee on Palestine.

☆

JOSEPH WILLIAM BLUM, former commander of the Random Ghetto, was sentenced to death by a court in that city.

Blum pleaded that he was only following orders, but several Jewish survivors testified to his brutality. The presiding justice declared that as commandant of the S.S. and police in Radom, Blum was directly responsible for the death of more than 20,000 Jews.

☆

HUNDREDS of police were rushed to the Dalston district of North London when crowds shouting "We Don't Want Fascism" stormed the speaker's platform at a meeting of the anti-Semitic, pro-fascist League of Ex-Servicemen.

Police seized several of the demonstrators, but some of them were subsequently freed by their comrades.

☆

THE Displaced Persons camp at Cinacitta, near Rome, was raided by 400 Italian policemen searching for arms and members of the Irgun Zvai Leumi. No members of the Irgun were discovered, but two Chinese and two Yugoslavs were arrested for possessing guns.

☆

THE Canadian Government will authorize the admission of further groups of European displaced persons as soon as existing quotas are filled, Reconstruction Minister Howe told a press conference.

So far, he said, the admission of 10,000 DP's, exclusive of those brought to Can-

ada under the Immigration Department's "relative plan" and its "group movement plan," had been authorized by the government. More than 5,000 of them already are in Canada, and the remaining 5,000 are coming to this country in steady numbers. (Only 20 Jews were included among the recent arrivals. When the second 5,000 quota is exhausted, he said, the government will authorize the admission of another group of probably 5,000.)

☆

THE Union of Orthodox Rabbis of the U. S. and Canada and the Mizrahi Organization are hampering Agudas Israel efforts on behalf of Orthodox DP's, Jacob Rosenheim, world president of the Agudas Israel Organization, stated in a presidential message to the meeting in Marienbad, Czechoslovakia, of the group's World Executive Council. The address was read for Mr. Rosenheim, who was unable to attend the meeting because of ill health, by Rabbi E. B. Bloch of Cleveland.

Mr. Rosenheim assailed the recent agreement between the Orthodox Vaad Hatzalah and the J.D.C., which provided for assumption by the J.D.C. of the Vaad Hatzalah's relief activities in Europe. He charged that while the agreement ostensibly covered all religious groups, actually it excludes the Agudas Israel. Mr. Rosenheim called for intensified efforts to build Agudah social and educational institutions in Europe.

The Agudah president said that as far as Palestine was concerned, the organization was obliged to oppose any solution which provided for partition or a Jewish state not based on Torah principles. He declared that the Agudas Israel must demand, firstly, abolition of the White Paper restrictions and, secondly, a political regime assuring Palestine's internal unity and regulation of immigration by a non-partisan Jewish body. He sharply attacked terrorism as alien to the Divine injunction against the use of violence.

☆

THE government of Denmark was ready to offer temporary haven to the 4,400 Exodus refugees in order to prevent their disembarkation at Hamburg.

The report also said that the Danish Red Cross was prepared to supply the

Jews and Arabs Sign "Peace Treaty"

PEACE overtures between Jews and Arabs, which culminated in a formal ceremony marking the signing of a "peace treaty" between the inhabitants of adjoining areas in the Jaffa-Tel Aviv border areas, have spread to other parts of the country.

In the Tel Aviv area, where the truce sentiment is particularly strong, Arabs from the Manshieh quarter of Jaffa and Yemenite Jews from a nearby section signed a second "covenant" with a repetition of the "burying the dagger" ceremony. One of the passages of the agreement says that a "foreign hand tried to instigate the Arabs against the Jews, but only irresponsible boys responded to the instigation, while the entire population is opposed to it."

Exodus Jews with medical aid in Hamburg.

☆

VIRTUALLY every Jew in Palestine fasted to demonstrate their solidarity with the Exodus refugees en route to Germany. Cafes and places of entertainment closed down and throngs filled the synagogues where special prayers were read from the Book of Exodus and the shofar was sounded. Orthodox Jews prayed at the Wailing Wall.

The more than 15,000 deportees on Cyprus participated in the fast, according to reports from there.

Granite, Intended For Hitler Monument, May Honor Warsaw Ghetto Victims

HUGE granite blocks ordered in Sweden by Hitler for a victory monument, but never delivered to Germany, are being considered in Stockholm for shipment to Poland to be used for the construction of a monument honoring the memory of the Warsaw ghetto fighters.

Salo Fiszgrund, a member of the Jewish Socialist Bund in Poland, has arrived here to inquire into the possibility that the blocks may be available in time for the unveiling of a monument, which is expected to take place in April, 1948, the fifth anniversary of the uprising in the

Mayor Rokach Claims His Signature Used in N. Y. Ads Was Forged

ISRAEL ROKACH, Mayor of Tel Aviv, who was detained at the Latrun camp along with scores of other Jewish leaders, mostly Revisionists, asked the Jewish Telegraphic Agency, through his private secretary, to deny in his behalf that he is a Revisionist leader, as has been claimed in advertisements in New York newspapers released over his signature.

"I was never a Revisionist," his message to the J.T.A. said. "I never belonged to that party, and the signature (used in the ads) is forged."

The following is part of a striking article published in Populaire, organ of the French Socialist Party.

A REASON FOR THE TREATMENT OF THE EXODUS REFUGEES

By LEON BLUM

THE English people are accustomed to obeying the law. Abiding by the law is their motto, and no compassion or sympathy will prompt them to change their views. At such a critical moment, when the fate of so many unfortunates is at stake, English politics have assumed the character of unprecedented cruelty. It is difficult for a non-Britisher to understand such tactics. One must make a careful study of this English trait to respect the English people for it. It is in that respect that I see greatness in the British.

In these crucial days, however, our English friends must make a special effort to realize that this characteristic must be modified. The impression which the British treatment of the Exodus 1947 refugees has made upon foreign nations serves as the best reason. The refugees disregarded the authority of the British government and its regulations, which they considered unjust, and the British government replied with gruesome punishment.

Britain acted as it did in justification of its authority. The world cannot be swayed by such an explanation. The world demands justice and compassion. The world sees only a group of Jews, the living remnant of Hitler's barbarism whom the victory of the Allies did not free from the German concentration camps, and whom the English government now bars from the only place of refuge—Palestine—which their brethren have redeemed. Such an unfortunate attitude is very difficult—almost impossible—to defend or tolerate. As much as our English friends may try to defend the sanctity of the written law, one cannot conceive that in their hearts they do not feel the injustice involved.

The English began by intervening in Cyprus the illegal passengers who attempted to enter Palestine waters; later they decided to return them to the ports of embarkation.

The passengers of the Exodus 1947 were therefore brought back to France. France immediately stated that it would welcome them. The refugees refused the offer, and, with a few exceptions of sick passengers, gave the same reply: "We

thank France, but our aim is Palestine. We would rather die than leave the ship which was to bring us there." The English logic saw only one way out—to force the passengers to debark. The French government, however, refused to assist in the forced landing, or even to permit such an act to take place. Our English friends must understand that France could not sanction this. They should thank our Government for saving them from such an unbecoming deed.

A few months ago I wrote about the terror in Palestine. I maintained, and I still maintain, that part of the responsibility for the terror falls upon the British themselves, just as much as they were partly responsible for the terror of the Irish nationalists, or the English fighters for woman suffrage.

I do, however, condemn the terror without reservations. In the campaigns which the authorized Zionist bodies conduct against the Irgunists and the Sternists, I side with the former. But the passengers of the Exodus are not terrorists. They are martyrs. They would

rather perish in the struggle as their fathers, brothers, mothers and sisters of the Warsaw Ghetto perished than go back to the camps. Like the Christian martyrs of the Roman gladiatorial games, they present as their strongest weapon their belief and their determination to go to the bitter end on their road to martyrdom. If England would yield in this case, it would not lower its prestige, it would not lose its honor. On the contrary, it would gain the respect of everyone.

It is true that the problem of Palestine is still great, and this revolt will not settle it. But the problem will also not be settled through the stubbornness of the British Government and through its penal methods.

This problem is now before the United Nations. In the name of everything that is holy, I appeal to the United Nations not to place any obstacles in the way of its solution.

More Results of British Policy in Palestine

A VIGDOR ORENSTEIN, 22, of Haifa, was found unconscious near Rishon le Zion. Orenstein was discharged from jail four days ago after serving a sentence for carrying arms. He is believed to be a victim of an internal squabble among the extremists. Another young Jew, Shlomo Sharabi, 25, was found seriously wounded in an orange grove near Petach Tikvah. He said that two Arabs had assaulted him and stole 15 pounds.

There was still no information concerning the whereabouts of Moshe Rosamaim, 20, a member of the Haganah, who was abducted from his home in Givat Shmuel by 30 Irgunists.

In a broadcast, the Irgun appealed for a world-wide Jewish boycott against Britain. It also called for civil disobedience in Palestine and refusal to pay taxes. The broadcast pointed out that Britain

is in dire economic straits and can be hurt by a boycott.

☆

PALESTINE high government officials instituted, without any formal announcement, a policy of barring the Jewish newspapers and agencies from their press conferences. The Jewish Telegraphic Agency was not invited to several such conferences, and reporters from the local Jewish press have been treated similarly.

The Arab press reported that Syrian police discovered a group which had been smuggling Jews into Palestine across the Syrian border. The papers assert that the organization was headed by a woman named Rubica Costica and her assistant, Iskander Atwill. The alleged headquarters of the organization are reported to have been found in a synagogue near the Palestine border.

GREETINGS TO THE CENTER MEMBERSHIP

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MAURICE BERNHARDT,
President

MRS. PAUL BARNETT,
MRS. MORTON KLINGHOFFER,
MRS. MORRIS B. LEVINE,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. SAUL S. ABELOV, *Secretary*
MRS. BENJ. H. WISNER,
Corr. Secretary

MRS. IRA GLUCKSTEIN,
Social Secretary

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director.

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, September 14th and 15th at 6:30 o'clock, and on Monday and Tuesday mornings, September 15th and 16th at 7 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:15 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:40 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 23rd at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, September 24th at 7:00 A.M. The Yizkor service will be

held at 11:15 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Oscar Julius choir, will officiate.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, September 15th and 16th at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 23rd, at 5:30 P.M.

The services on Yom Kippur will begin Wednesday morning, September 24th at 10:00 A.M.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday School, will conduct the services. Mr. Julius Grossman, Music Director of the Center will officiate, assisted by members of the Congregation.

Sabbath Services

KINDLING of candles at 6:52 P.M.
Friday evening services at 6:00 and 7:00 P.M.

Sabbath services, Parsha "Nizabim"—"Vayelek."

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 7:20 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:30 P.M.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:40 o'clock. The Shofar will be sounded at 10:15 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah on "The Need for Faith for a Faithless Age."

Rabbi Saltzman will preach the sermon on the second day on the subject "Seeing God from Afar".

On Kol Nidre Eve, Rabbi Levinthal will speak on "Peace of Mind—Can It Be Attained."

On Yom Kippur, Rabbi Levinthal will preach on "The Twofold Task Facing the American Jew Today."

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal and Rabbi Saltzman on both days of Rosh Hashonah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium. His subject will be "Changing Human Nature."

Candle Lighting During Rosh Hashonah

CANDLES will be lit on Sunday and Monday evenings, September 14th and 15th (Rosh Hashonah) at 6:25 P.M.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 24th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

CLUB NEWS

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETs—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZO'FIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Manuel Saltzman.

Hebrew School News

PARENTS of new students are urged to register their children immediately in order to avoid disappointment in obtaining a place for their children. No boy will be admitted to our school as a beginner, if he shall have reached his eleventh birthday.

The following schedule of classes and teachers will prevail: Lower School: Monday and Wednesday afternoon from 3:55 to 6:00 P.M.; Sunday from 11:30 to 1:00 P.M. Class 1A-1, Mrs. Paula Weinreb; Class 1A-2, Mrs. Jean Serbin-Beder; Class 1A-3, Mr. Samuel Edelheit; Class 2A-1, Mrs. Evelyn Zusman; Class 2A-2, Mr. Yehudi Cohen; Class 2A-3, Mr. Leo Shpall.

Upper School: Tuesday and Thursday from 3:55 to 6:00 P.M., Sunday from 9:40 to 11:45 P.M. Class 3A-1, Mr. George Epstein and Mr. Murry Gabel; Class 3A-2, Mrs. Evelyn Zusman; Class 3A-3, Mrs. Jean Serbin-Beder; Class 3A-4, Mr. Murry Gabel and Mr. George Epstein; Class 4A, Mrs. Paula Weinreb; Class 5A, Mr. Samuel Edelheit and Mr. Leo Shpall; Class 6A, Mr. Leo Shpall and Mr. Samuel Edelheit. Special Class 6E, Mr. Leo Shpall on Sunday at 9:40, Mrs. Nellie Cohen, Sunday at 11:45, and Mr. Leo Shpall on Wednesday evening at 7:00 P.M.

The post-graduate class of the Hebrew School will be organized this Sunday, September 14th. The Consecration and Post Bar Mitzvah classes will be organized on Sunday, September 28th.

Regular Sunday School classes will commence on Sunday morning, September 28th, at 10 o'clock. Registration will take place in the Men's Social Room.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Monday and Tuesday, September 15th and 16th (Rosh Hashonah) and will reopen on Wednesday morning, September 17th for women at 10:00 A.M.

The department will be open for men on Tuesday, September 23rd from 1-4 P.M., and will be closed on Wednesday, September 24th (Yom Kippur); it will reopen on Thursday, September 25th for women at 10 A.M.

Yom Kippur Night Dance Opens Young Folks League Fall Season

THE Young Folks League of the Center is opening their fall season with a dance to be held in the Dining Room of our building on Wednesday night, September 24th (Yom Kippur Night), at 9 o'clock. Admission is \$1.00 per person, and is limited to *members only* upon presentation of their membership cards. This rule will definitely be enforced.

Important Announcement to All Members of the Brooklyn Jewish Center

FUNK & WAGNALLS CO.

has just issued a new
— the fourth —
printing of

DR. LEVINTHAL'S "JUDAISM"

An Analysis and an Interpretation

This book gives the answer to the important questions about the fundamental beliefs in Judaism which every intelligent Jew should want to know.

It explains the Jewish teachings of: God, Heaven and Hell, Messiah, Ritual and Ceremony, Ethics, Labor and the Laborer, Palestine, and a number of other important concepts.

"Judaism" is for old and young, for Jew and non-Jew.

A book that is a *must* for every Jewish home

A book that every Centerite should possess

Copies may be ordered directly from the Center

Mail your check for \$2.50 per copy and books will be mailed directly to your home. Checks should be made payable to Dr. Israel H. Levinthal.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMAN, MORRIS M.
Res. 2124 Union St.
Bus. Butter and Eggs
Single
Proposed by Pearl Kleiger,
Ruth Crévoshay

ADELSON, HOWARD
Res. 645 Eastern Parkway
Single
Proposed by Dr. R. Finkelstein,
Wm. Greenberg

ABRAMOWITZ, Miss PEARL RUTH
Res. 1625 President St.
Proposed by Harry Smolar,
E. E. Stashin

BERKLEY, ARNOLD
Res. 529 Kingston Ave.
Bus. Oils, 76—9th Ave.
Single
Proposed by Julius Rosenwach

CHABAROVSKY, Miss NINA
Res. 1350 Eastern Parkway

CHANIN, Miss BELLE
Res. 66 DeKoven Court
Proposed by Robt. Krampner

COHEN, PAUL J.
Res. 724 Lenox Road
Bus. Paper, 35 W. 3rd St.
Single
Proposed by Bernard Isacowitz,
Benjamin Levitt

COOPERMAN, JACOB
Res. 921 Washington Ave.
Bus. Metal Mfg., 47-10 Austel Pl.
Married
Proposed by Herman Lambert

DROSSMAN, MURRAY
Res. 1254 Union St.
Bus. Bookbinding, 64 W. 23rd St.
Married

FASTOW, SAMUEL
Res. 281 Sullivan Pl.
Bus. Lumber, 4901—2nd Ave.
Single
Proposed by Sindel A. Newman

FERGUSON, BERNARD
Res. 527 Kingston Ave.

GERBER, SAUL
Res. 715 St. Marks Ave.
Bus. Eggs, 315 Greenwich St.
Married
Proposed by Abe Mann

GLATZER, DR. NAHUM
Res. 135 Eastern Pkwy.
Bus. Publishers, 342 Madison Ave.
Married

HARRIS, JEROME L.
Res. 474 Brooklyn Ave.
Bus. Hardware, 572 Sutter Ave.
Single
Proposed by Milton H. Kaplan,
Irwin Yanowitz

HEYMAN, BERNARD
Res. 629 Eastern Parkway
Bus. Optometrist, 339 Bridge St.
Single
Proposed by Leo Stam, Martin Friedman

HOFFMAN, JACOB
Res. 1601 Union St.
Bus. Real Estate
Married
Proposed by L. J. Gribetz,
Jerry Jacobs

HOLTZMAN, SOL
Res. 175 Stockholm St.
Bus. Diamond Setting, 74 W. 46th St.
Single
Proposed by Simon Goldstein,
Etta S. Goldstein

KETOVER, CHUCK
Res. 526 E. 54th St.
Married
Proposed by Dr. H. Schenkman,
Robert Kafkaer

KRAMPNER, MORRIS
Res. 579 Rutland Road
Bus. Electrician, 74 Bleeker St.
Married
Proposed by Robert Krampner

LANE, Miss CELAYNE
Res. 8 Rutland Rd.
Proposed by Morton Adelman,
Saul Goldman

LEFF, MORRIS
Res. 1580 St. Johns Place
Bus. Broker
Single
Proposed by Abe Mann, Dr. Al Leff

PODAETSKY, Miss ANNA
Res. Linden Blvd.

ROBINSON, MURRAY A.
Res. 170 Woodruff Ave.
Bus. Diamond Setting, 1650 B'way.
Single
Proposed by Simon Goldstein,
Etta S. Goldstein

ROSENWACH, WALLACE
Res. 446 Kingston Ave.
Bus. Tanks, 501 Driggs Ave.
Single
Proposed by Julkus Rosenwach

RUBIN, MORRIS
Res. 1577 Carroll St.
Bus. Jewelry, 83 Canal St.
Married
Proposed by Morris Rutenberg

SCHWARTZ, LEO
Res. 945 East 94th St.
Bus. C. P. A., 110 W. 34th St.
Married
Proposed by David S. Lack

SIEGEL, WM.
Res. 1776 Bedford Ave.
Bus. Steel Drums, 320—3rd Ave.
Married
Proposed by Leo Kaufmann,
Bernard Isacowitz

SHILLER, MORRIS
Res. 575 Linden Blvd.
Bus. Lacquer, 87 No. 12th St.
Married
Proposed by Dr. Arthur Raeder,
Hal-Curtis Felscher

SILVER, EDWARD J.
Res. 1306 Albemarle Rd.
Married

STASHIN, ROSALIND
Res. 1715 Union St.
Proposed by Harry Smolar,
E. E. Stashin

TOHN, GERALD
Res. 350 Lefferts Ave.
Single
Proposed by L. J. Gribetz,
Irvin I. Rubin

ZANKEL, CHARLES H.
Res. 1340 Carroll St.
Bus. Variety Agency, 220 W. 42 St.
Married
Proposed by Harry Zankel,
Philip F. Feinberg

The following have applied for reinstatement:

ABRAMSON, Miss PEARL
Res. 1710 Union St.

GRIFF, Miss JENNIE
Res. 722 Alabama Ave.

SCHOCKET, LOU
Res. 1025 St. John's Pl.
Bus. Handbags, 6 ? 2nd St.
Married

SUPER, FRED
Res. 898 Bushwick Ave.
Bus. Manor Shop, 454 Eastern Pky.
Single
Proposed by Sidney Gold,
Geo. Feldman

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

U. N. REPORT ON PALESTINE

[Continued from page 16]

peaceful means and to refrain in international relations from the threat or use of force against the territorial integrity or political independence of any state or in any manner inconsistent with the purposes of the United Nations.

9. It shall be accepted as a cardinal principle that the preservation of the economic unity of Palestine is indispensable to the life and development of the country and its peoples.

10. States whose nationals have in the past enjoyed in Palestine the privileges and immunities of foreigners, including consular jurisdiction by capitulation or usage in the Ottoman Empire, should be invited by the United Nations to renounce any rights pertaining to them in the reestablishment of such privileges and immunities in an independent Palestine.

11. The General Assembly shall call on the peoples of Palestine to extend their fullest cooperation to the United Nations in its effort to devise and put into effect an equitable and workable means of set-

tling the difficult situation prevailing there, and to this end, in the interest of peace, good order, and lawfulness, to exert every effort to bring to an early end the acts of violence which have for too long beset that country.

12. The committee agreed, with two dissenting votes, to a twelfth recommendation as follows:

In the appraisal of the Palestine question it should be accepted as incontrovertible that any solution for Palestine cannot be considered as a solution of the Jewish problem in general.

According to the plan of the majority (the representatives of Canada, Czechoslovakia, Guatemala, the Netherlands, Peru, Sweden and Uruguay), Palestine shall be constituted into an Arab state, a Jewish state and the city of Jerusalem. The Arab and the Jewish states will become independent after a transitional period of two years beginning Sept. 1, 1947.

During the transitional period, the United Kingdom shall carry on the administration of Palestine under the auspices of the United Nations and on such conditions and under such supervision as the United Kingdom and the United Nations may agree upon. If so desired, the administration will be carried on with the assistance of one or more members of the United Nations. The United Kingdom shall, during the transitional period, take such preparatory steps as may be necessary for the execution of the scheme recommended and shall admit into the proposed Jewish state 150,000 Jewish immigrants at a uniform monthly rate. Should the transitional period continue for more than two years, Jewish immigration shall be allowed at the rate of 60,000 per year. The Jewish Agency (for Palestine) shall be responsible for the selection and care of the Jewish immigrants and for the organizing of Jewish immigration during the transitional period.

YAHREZITS—OCTOBER, 1947

Dr. Lazarus Marcus.....	Father	Oct. 3	19 Tishri
Mr. Maurice Kozinn.....	Father	Oct. 4	20 Tishri
Dr. Abraham H. Salzberg.....	Father	Oct. 4	20 Tishri
Mr. Samuel Moskowitz.....	Father	Oct. 6	22 Tishri
Mr. Morris Rosen.....	Mother	Oct. 8	24 Tishri
Mr. Albert Witty.....	Mother	Oct. 8	24 Tishri
Mr. Louis Albert.....	Father	Oct. 9	25 Tishri
Mr. Jacob Mormar.....	Father	Oct. 9	25 Tishri
Finkelstein Family.....	Mother	Oct. 10	26 Tishri
Dr. Adolph Kellerman.....	Father	Oct. 11	27 Tishri
Mr. Murray Lipton.....	Mother	Oct. 11	27 Tishri
Mr. A. Silverman.....	Father	Oct. 13	29 Tishri
Mr. Ira Kraner.....	Mother	Oct. 15	1 Cheshvan
Mr. Thomas Shapiro.....	Father	Oct. 15	1 Cheshvan
Mrs. Louis Smerling.....	Husband	Oct. 15	1 Cheshvan
Mr. Benjamin Kaplan.....	Father	Oct. 16	2 Cheshvan
Mr. Louis Hornick.....	Husband	Oct. 18	4 Cheshvan
Mr. Israel Halperin.....	Father	Oct. 20	6 Cheshvan
Mr. Louis Halperin.....			
Mrs. Irving Chalkin.....	Mother	Oct. 23	9 Cheshvan
Mrs. Samuel L. Peckman.....			
Mr. Henry Spitz.....			
Mr. Mortimer Spitz.....	Mother	Oct. 23	9 Cheshvan
Mr. Benjamin Dubrow.....			
Mr. Abraham Goldsmith.....	Father	Oct. 27	13 Cheshvan
Mr. J. L. Horowitz.....	Father	Oct. 27	13 Cheshvan
Mr. Louis Palatnick.....	Mother	Oct. 27	13 Cheshvan
Mr. Victor Filler.....	Father	Oct. 29	15 Cheshvan
Mr. K. Karl Klein.....	Mother	Oct. 31	17 Cheshvan

Library Schedule

THE regular library schedule now prevails and is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9 P.M., and on Sunday from 10 A.M. to 3 P.M.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Irving Kramer of 1087 Carroll Street on the Bar Mitzvah of their son, Martin, which will be celebrated at the Center this Sabbath morning, September 13th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books and Talesim:

Mrs. Frances Prince in honor of the wedding of her son, Matthew.

Mr. Norman Leventhal and Mrs. Ethel S. Leventhal in honor of the Bar Mitzvah of their son, Stephen Roger.

Mr. and Mrs. David Sharkey in honor of the Bar Mitzvah of their son Edward.

MR. ELIAS BURROS, in memory of his sainted wife, Mrs. Esther Burros.

THE Synagogue and Library has received a large number of books from the library of the late Rabbi Simon Finkelstein. These books were presented to the Center by the executors of the estate of Rabbi Finkelstein.

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. and Mrs.

LOUIS GREENFIELD

616 Empire Boulevard

extend their New Year Greetings and best wishes to
all for everlasting Peace, Happiness and Contentment

DR. and MRS.

MAX DANNENBERG

1464 Eastern Parkway

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

DR. and MRS.

WILLIAM H. HYDE

857 Eastern Parkway

MR. and MRS.
HYMAN AARON
Children and Grandchildren

MR. and MRS.
JOSEPH I. AARON

MR. and MRS.
IRVING BALMUTH
AND FAMILY
769 St. Marks Avenue

MAY THE NEW YEAR HERALD THE BETTER WORLD FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
LOUIS BRENNER
AND FAMILY
Harriman, New York

MR. and MRS.
MORRIS BRUKENFELD
1276 President Street

MR. and MRS.
ISIDOR FINE
AND FAMILY

MR. and MRS.

PHILIP FLEISHER

1160 Lincoln Place

MR. and MRS.

JACOB A. FORTUNOFF

AND CHILDREN

MR. and MRS.

JOSEPH GLAUBMAN

919 Park Place

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.

HENRY H. GROSS

751 St. Marks Avenue

MR. AND MRS.

SAUL GRAFF

AND FAMILY

486 Brooklyn Ave.

DR. and MRS.

DAVID KERSHNER

95 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Empire Boulevard

MR. and MRS.
JULIUS LEVENSON
225 Eastern Parkway

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
LEIB LURIE
AND FAMILY
1451 Union Street

DR. and MRS.
SAMUEL T. MARKOFF
AND MYRNA
1481 President Street

LOUIS PARNES FAMILY
498—7th Avenue
New York City

MR. and MRS.
S. L. POMERANTZ
AND FAMILY
1304 President Street

MR. and MRS.
MORRIS RUBIN
AND FAMILY
1577 Carroll Street

MR. and MRS.
HERMAN SALOMON
374 Eastern Parkway

MAY THE NEW YEAR HERALD THE BETTER WORLD FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
NATHAN SALWEN
135 Eastern Parkway

MR. and MRS.
ISAAC SCHRIER
AND FAMILY
101 Lincoln Road

MISIKOFF BROS.
1406 Pitkin Avenue

RABBI and MRS.
ISRAEL H. LEVINTHAL

RABBI and MRS.
MORDECAI LEWITTES

RABBI and MRS.
MANUEL SALTZMAN

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
JOSEPH M. BAUMOL, *Rabbi*

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

A Happy New Year

— from —

**RATNER'S
RESTAURANT**
138 DELANCEY STREET
NEW YORK CITY

MR. and MRS.
HYMAN ABRAMS
404 CROWN STREET

MRS. SAMUEL BARNETT
MR. & MRS. HERBERT BARNETT
AND DAUGHTER

MR. and MRS.
SOLOMON LEVINSON
AND CHILDREN

DR. and MRS.
HARRY BERMAN
1408 President Street

CHARLES BLACHER
AND FAMILY
20 Plaza Street

MR. and MRS.
LOUIS BLANKSTEIN
AND FAMILY
762 St. Marks Avenue

MR. and MRS.
FRANK BRODIE
295 Montgomery Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

MR. and MRS.
JACOB S. DONER
AND FAMILY

MR. and MRS.
SAMUEL EDELHEIT

DR. and MRS.
DAVID FARBER
865 Eastern Parkway

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

DR. and MRS.
REUBEN FINKELSTEIN
576 Eastern Parkway

MR. and MRS.
A. FRUCHTHANDLER
364 Crown Street

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

MR. and MRS.
J. JOSHUA GOLDBERG
and daughters
RITA and SANDRA

MR. and MRS.
JOSEPH GOLDBERG
and their children
EPHRAIM, NATALIE and ALVIN

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

MR. and MRS.
HARRY GOLDEN
and children
MR. and MRS. JEROME DIAMOND
1524 President Street

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
SAMUEL GOLDEN
1800 PITKIN AVENUE

MR. and MRS.
EDWARD GOLDSMITH
AND FAMILY
780 Montgomery Street

MR. and MRS.
HERMAN GOLDSMITH
595 Lefferts Avenue

DR. MAX GOLDSTEIN
334 New York Avenue

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MR. and MRS.
JACK J. GOLDSTONE
314 Kingston Avenue

MR. and MRS.

DAVID GOODSTEIN

1338 Carroll Street

MR. and MRS.

SAMUEL GREENBLATT

MR. and MRS.

ISRAEL HALPERIN

225 Eastern Parkway

MR. and MRS.

LOUIS HALPERIN

MR. and MRS.

DAVID HALPERN

AND FAMILY

789 St. Marks Avenue

MR. and MRS.

JOSEPH HEIMOWITZ

410 CROWN STREET

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.

JACOB L. HOLTZMANN

MR. and MRS.

HARRY HOROWITZ

125 Hawthorne Street

The family of the late

LOUIS N. JAFFE

HANNAH O. JAFFE
HAROLD and PATRICIA JAFFE
ALBERT JAFFE

MR. and MRS.

ARTHUR JOSEPH

AND FAMILY

210 West 101st Street

MR. and MRS.

S. KAMENETZKY

42 Hampton Place

MR. and MRS.

BENJAMIN KATZ

MATTHEW and MORDECAI

1399 Carroll Street

MR. and MRS.
SAMUEL KATZ
959 Park Place

MR. and MRS.
BENJAMIN J. KLINE

MR. and MRS.
FRED KRONISH
HERBERT, SYLVIA and KAREN
KRONISH

MR. and MRS.
DAVID S. LACK
3406 Avenue K

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MR. and MRS.
MORRIS B. LEVINE
687 Montgomery Street

MAY THE NEW YEAR HERALD THE BETTER WORLD FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
M. LEVRANT
AND DAUGHTER
1717 Avenue N

MR. and MRS.
MANES MALZ
576 Eastern Parkway

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

MR. and MRS.
JACOB MINES
DORIS and SEYMOUR

MR. and MRS.
SAMUEL MOSKOWITZ
and Sons

MR. and MRS.
KALMAN I. OSTOW
CHILDREN and GRANDCHILDREN

MR. and MRS.
ISIDOR POLIVNICK

250 Crown Street

MR. and MRS.
ARCHIE POLSKY

135 Eastern Parkway

MRS.
LOUIS POSNER

AND FAMILY

20 Plaza Street

DR. and MRS.
HARRIS M. RABINOWITZ

770 St. Marks Avenue

MR. and MRS.
FRANK RAUCH

736 Eastern Parkway

MR. and MRS.
MAURICE M. REISS

1650 President Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
ISIDORE H. REITER

990 President Street

MR. and MRS.
LOUIS RIVKIN

1025 St. Johns Place

DR. and MRS.
MORRIS ROOD

1336 President Street

MR. and MRS.
MEYER A. ROSEN

480 Eastern Parkway

MR. and MRS.
ADOLPH M. ROSENHEIM

1478 President Street

ROTHMAN'S INN

285 Kingston Avenue

MR. and MRS.
SAMUEL ROTTENBERG

135 Eastern Parkway

THE HOUSE OF ROUS

25 Parade Place

MRS.
JACOB RUTSTEIN

CANTOR and MRS.
WILLIAM SAULER

MR. and MRS.
FRANK SCHAEFFER
789 St. Marks Avenue

DR. and MRS.
JACOB SCHWARTZ
919 Park Place

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.
SIGMUND SCHWARTZ
AND FAMILY
615 Empire Boulevard

Mr. HEYMAN SCHRIER
75 CENTRAL PARK WEST

MR. and MRS.
SAMUEL A. SEEGER
AND FAMILY
57 Garden Drive
Lynbrook, L. I.

MR. and MRS.
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ABOUT THE SUKKOTH HOLIDAYS

[Continued from page 11]

nounced. They are also used in the recitation of the Hallel services when the Lulav is waived towards the four points of the compass, upwards and downwards, making six distinct motions, and thereby acknowledging God's sovereignty over all the corners of the world. The Lulav and Esrog are held in the hand during the procession around the Synagogue when the Hoshanah prayer is recited. This ceremony is observed during the morning service of the first seven days of the festival, except on the Sabbath.

The seventh day of Sukkoth is known as Hoshana Rabba (the great myrtle). On the eve of Hoshana Rabba the men stay in the synagogue all night reciting the Tikkun, which consists of selections from Deuteronomy, Psalms and Zohar. It has become an established belief that the final decree regarding the fate of each individual for the coming year is promulgated on that day. The Zohar states that an extension until Hashonah Rabba is granted to those whose fate was not determined on Yom Kippur.

The highest point in the ceremonial on Hoshana Rabba is the procession with the Lulav and Esrog. On that day the procession marches around the synagogue seven times, during which the Torah scrolls are taken out from the ark and held by members of the congregation.

After the procession, the Lulav and the Esrog are laid aside and the Hoshanos are taken. At the close of the Hoshanos prayers, the worshippers beat their branches on the benches and chant an appropriate ritual passage. After the services, refreshments are served in the Sukkah. Following the holiday feast the day becomes again a part of the semi-holiday period and all go about their regular tasks.

The eighth day of the festival has a special name, Shemini Azeret (the eighth day of solemn assembly). The distinctive feature of this day is the recitation of the prayer for rain during the Musaf service. The rainy season in Palestine begins about this time, and the farmer waits for it with hope and faith.

The ninth day of Sukkoth, called Simchas Torah, or the Rejoicing of the Torah, is known in Talmudic literature as the second day of Shemini Azeret. As

time went on, however, the festival became associated with the day when the annual reading of the Torah is completed and begun again.

There is a great deal of rejoicing in the synagogue on Simchas Torah eve. After the evening prayer, the Hakafof, or the procession with the Torah, begins. All the scrolls are taken out of the ark and carried in procession around the synagogue with appropriate hymns and songs chanted by the cantor, choir and congregation. The youngsters play a great part in the procession, bearing flags and marching side by side with their elders.

Simchas Torah eve is the only evening on which the Torah is read. The Hakafof ceremonies are repeated during the morning service of Simchas Torah. Again and again the last section of the Torah is read until every member of the congregation has been called. After all in the synagogue, adult males and boys, have been called up, the call goes forth for all boys under thirteen to witness the reading of the Torah. In many synagogues, revelry goes on all day, and the finale comes at night with a holiday feast and general merrymaking and rejoicing.

THE KORAN AND JUDAH

[Continued from page 12]

emphasized. There is a distinct similarity in the development of the two religions, Judaism and Mohammedanism. Judaism has Torah or Written Law, followed by the Oral Law, and then the Midrash. Likewise Islam has the Al Koran, the Sunni, and finally, Hadith.

Professor Charles P. Torrey, of the Yale Divinity School, in his "The Jewish Foundations of Islam," says, "The Arabian Prophet himself declared Islam to be the true heir of the old Hebrew Revelation. Unquestionably, the first impression gained by a reader of the Koran is that Muhammed had received the material of his new faith and practice from the Jews of Hejaz. All through the Koran there is evidence of a Jewish culture, which Muhammed greatly admired, and of a Jewish learning which he very imperfectly assimilated."

Torrey, the Christian orientalist, has hit the nail on its head in evaluating Rabbinic influence on the Arabic Bible.

The Al Koran has borrowed generously from the Hebrew Bible, but it has "very imperfectly assimilated it," and refashioned what it borrowed in the spirit of Islam.

DEBATE ON JEWISH RESISTANCE

[Continued from page 15]

It is obvious, he says, that you cannot strike back at a government for acts of injustice unless you punish its servants—its army, its police, etc. The difference is that while the English beat, shoot and kill innocent Jews, the Irgun fighters for freedom attack only the British military machine. Whenever possible, they issue warnings in advance of the acts of reprisal in order to save human lives, despite their belief that there are no innocent Englishmen in the occupation forces. The time has come, concludes the author, to cease protesting and begin to act.

In addition to the refutation listed above, the other contributors insist on organized resistance sanctioned by an authoritative body. They call for a definite plan of resistance. To put it in the words of Mr. Teller: We must work out a resistance policy; we must develop a propaganda machine which will explain to the Jews of America the true policy of resistance, because the American Jew can contribute a great deal to its success. Writes Louis Segall, we must inform the American Jewish masses that it was the Hagana that gave the Yishuv a sense of security against possible attacks by the Arabs.

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